

BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MAKE HASTE, O MAN

Make haste, O man, to live.

For thou so soon must die,
Time hurries past thee like the breeze;
How swift its moments fly!

Make haste, O man, to do

Whatever must be done;
Thou hast no time to lose in sloth,
Thy day will soon be gone.

Up, then, with speed, and work;

Fling ease and self away;
This is no time for thee to sleep;
Up, watch, and work, and pray.

Make haste, O man, to live,

Thy time is almost o'er;
O sleep not, dream not, but arise,
The Judge is at the door.

-Horatius Bonar

BUT CONTINUE THOU

Paul, when writing to Timothy, admonished him to stay the course. There were many impediments to holy living in those early days of Christianity even as there are today. Christians were threatened on every side. There were threats from the Jews who wished to destroy this dangerous new sect that was gaining many adherents especially among the Gentiles. There were threats from the Roman government as they spoke of Jesus the Lord, which the Romans interpreted as a threat to Caesar's primacy and popularity. The biggest threat was from the people around them who would tempt them to continue in the wickedness, they had been accustomed to before their conversion.

Paul warned Timothy that as time continued there would be perilous times. While Christians might face physical danger, their greatest challenge would be the Spiritual danger that beset them. The plans and programs that men developed would be of greater danger than threats to their physical well-being.

The minds of men could devise all manner of evil. Their desires were driven by desire for power, money, popularity, pleasure, and unfair advancement. Their course was not only to enjoy these desires but to tempt others to join them. Those of high rank might try to command Christians to do evil, on the other hand, friends might gain a Christian's confidence and lead him into error. These people had lost their natural affection for any-

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thing good. They were determined to do evil and to draw others into their evil ways.

Paul warned Timothy so he, in turn, might warn those to whom he ministered about the dangers around them. They needed to be reminded of those present evils. Satan has always been ingenuous in presenting sin in a form that does not look as dangerous as it really is. He was able to fool Adam and Eve in the Garden of Eden. He has continued his campaign to seduce all men including those who are the followers of God.

Despite the dangers surrounding him, Paul counseled Timothy to continue in the course Paul had set before him. He told Timothy that he must continue in that course despite the struggle taking place. Despite the fact that evil men would wax worse and worse, Timothy must continue in the way he had been taught. If Timothy retained confidence in Paul, he should retain his confidence in what Paul had taught, for Paul had been taught by the Lord, Himself.

"But continue thou" are words that set a course before Timothy. He was especially encouraged to continue in the reading and study of the scriptures. These scriptures he had known since he was a child at the knees of his mother and grandmother. These scriptures would not change, whatever changes might come around him. Whatever evil devices might be developed should not deter him from following what he had learned from the Word of God. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." II Tim 3:16. He had a firm foundation upon which he might build his life and ministry. Once built he must continue in it.

As we enter a new year, we may be considering what resolutions we might make to improve our lives this coming year. It is well to examine ourselves and see our relationship with God and His Word. There may be areas where we can make improvements. We should make every effort to get as close as possible to the Gospel.

In looking for new ways and means, might we be careful that we are not drawn into ways that are not scriptural. It is easy to trim a little here and there so we might appear to less forbidding

to those around us. As we consider a change in our ways let us consider whether we are continuing in the ways based on the Word of God. Too often we might be drawn to new things because they are new and popular but not scripturally established.

We must examine ourselves to see where we might improve, at the same time, we need to be sure we are continuing in the right way. Just as Satan was able to entice Adam and Eve with that which was pleasing to the eye, he still entices us to a course that feels and looks good, although not the established way of God's Word. We must continue to check ourselves that we might not continue in old ways just because they are old, but that we do not seek new ways just because they are popular and pleasant.

Our course through this new year should be that course set by the Word of God. If a leader like Timothy needed to be counseled by Paul to continue in the course set before him, then we need to diligently consider our ways.

Will you be continuing in God's way during this new year?

M.C.Cook

RIOTING AT EPHESUS

Acts 19:21-41

While Paul stayed in Asia for a while, he sent Timothy and Erastus on ahead into Macedonia. Remember how Paul had received the Macedonian call on a previous Missionary Journey (see Acts 16), and how he went to Philippi, and was thrown into jail, but miraculously released? Well, look out, Brother Paul, because your peaceful stay at Ephesus is about to end.

After Paul was at Ephesus for more than two years, a man named Demetrius, who was a silversmith, complained to his fellow silversmiths that this new Christian religion which Paul was preaching about was taking away their trade, because the Christians believe in a God that is not made with hands. He did not stop there, but he went on about how great their goddess, Diana, was and how her magnificence would be destroyed if Paul was left go. Demetrius must have been a pretty good speaker, because his speech stirred up his audience into anger and action.

He started a riot.

The entire city was caught up in the emotion of defending their goddess, Diana. They caught Gaius and Aristarchus, and rushed into the theater. Paul wanted to go in and try to appease the crowd, but that would have been very foolhardy. Notice that "the disciples" did not allow him to do that. Even the great Apostle Paul was subject to the brothers and sisters around him.

All of us who are Christians need to be subject to one another. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." (I Peter 5:5) Just as Paul was subject to "the disciples" in not going in to try to appease the crowd, so we need to respect each other and carefully consider one another's counsel. Jesus placed a great premium on humility. You can read about it in a parable Jesus told in Luke 14:7-10. We are not to seek the most prominent seats in the church service. An Elder (or Presiding Elder) should never demand that others submit to his authority. One who stoops to such tactics is very insecure in his role. Instead, an Elder needs to be one who may easily be entreated (see James 3:17 for a description of wisdom that is from above).

As in the case in most riots, most of the people who were caught up in the riot did not even know what it was about! The Jews brought out Alexander in front of all the people, and he tried to speak to the people. But when they knew that he was a Jew, they just kept crying out "Great is Diana of the Ephesians!" They kept this up for two hours. While the Jews harbored a great hatred for Paul and the new Christians, this riot backfired on them, because the Jews also believe in One God, and not in Diana. So suddenly, they were unwillingly thrust on the same side of the argument as Paul and the Christians.

The town clerk came and calmed them down. If news of a riot got to Rome, the local officials would have to give an account, and probably would be disposed. So the town clerk told the people to use the proper channels of the law if indeed any laws were being broken. He then dismissed the assembly, and they all went home after an exciting day.

Summary Thought...Do not become caught up in a mob—

and especially do not become caught up in a cause without knowing what it is all about! Years ago, I learned a great lesson on this when I was in elementary school. The school district hired a mean, grumpy bus driver, and he was assigned to our route. Quite a few of the students hated him. I tried to get along with him as best I could. One evening, two of the school-bus patrols began passing around a petition requesting that the driver be fired. They asked me to sign it, but I would not. Even at that young age, I did not think it was a good idea. Someone in a lower grade asked me whether or not they should sign it, and I advised them not to. Finally, one evening, when they thought they had all the signatures they could get, they presented it to the principal. He read over it quickly, and came out of his office looking like a thunder cloud, and said, "I have a notion to paddle every person whose name is on this petition!" He then went into quite a lecture about respect and getting along and wrong ways for initiating change in our society. It's best not to sign petitions. If you feel strongly about a particular issue, and would like to raise your voice to it, you can write a personal letter of appeal with your own signature and send it to the appropriate person.

While speaking about becoming caught up in a mob, this sort of thing occurred several years ago when a false petition went around in Christian circles stating that Madeline Murray O'Hare was attempting to pull Christian radio off the airwaves. Some rather seasoned Christians believed it, and circulated it among their friends and fellow-Christians to gather as many signatures as possible. It was a poorly copied petition, with no dates, and no claim as to who started it. Many of these were sent to the Federal Communications Commission, and it made Christians look bad, because the whole thing was a fake. Do not become caught up in a mob!

Also, no matter where you are in your faith, never get so "high and mighty" that you do not take advice from other believers, no matter how humble or unimportant they may seem.

Respectfully Submitted,
Brother Robert S. Lehigh

Editor's note: This article appears out of sequence due to being misplaced by the Editor.

RENEWING OUR COMMITMENT

"And when Asa heard these words, and the prophecy of Obed the prophet, he took courage and put away the abominable idols out of the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, **and renewed the altar of the Lord**, that was before the porch of the Lord." II Chronicles 15:8

"Turn thou us unto thee, O LORD, and we shall be turned, **renew our days as of old.**" Lamentations 5:21

As we enter another new year we feel it would be good to renew our commitment to our Lord. Before we can renew something it has to be already established. First and foremost we must have a personal experience of salvation.

II Chronicles, chapter 15 starts out, "And the spirit of God came upon Azariah the son of Obed." The commitment we make in our spiritual walk must be in line with the leading of the Holy Spirit. Many sincere individuals have made commitments to various causes and movements, many of them of a religious nature, that do not meet the approval of God according to His Holy Word.

"And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if you forsake him, he will forsake you." Azariah gives Asa some very important wisdom that is relevant for us today. Our commitment must be a desire to be with God. We should renew our commitment to stand boldly on His Word in a day when the Bible is questioned and even forsaken by a large portion of the world. Even more alarming is the fact that many churches are supporting teachings and actions completely opposite to what the Bible instructs. We should renew our commitment to seek the wisdom of the Lord in all of our church decisions. Whether it is an individual or a group, we are warned that if we forsake God, He will forsake us. We should renew our commitment to remain in the love and grace of Jesus Christ.

"Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the LORD God of Israel, and sought

him, he was found of them.” We should renew our commitment to serve the true God. The modern day ecumenical movement, like Israel, is without the true God. Though, like Israel, they claim to be the true spiritual movement of the day, they have fallen victim to allowing all religions to be recognized as ways to God. Belief in the Holy Trinity is optional in their opinion. We should renew our commitment for a desire for a “teaching priest.” While the New Testament teaches the priesthood of all believers and the leadership is now elders and ministers (though other valid titles are given in the New Testament), the idea is still valid. We need to renew our commitment to have spiritual leaders who teach out of the Word of God. We need to renew our commitment to uphold the law of God. While it is true that we are no longer under the law but under grace and that the Old Testament is not our base for faith and practice, the modern day teaching that all church rules and regulations not specifically found in Scripture is legalism has caused chaos and rebellion within the earthly church.

We need to renew our commitment to take all of the abominable idols out of all the land (the church and our personal life). Israel thought there was nothing wrong with adding to the worship of God pagan teachings and practices as long as they did not completely forsake the worship of the true God. How much of the world influences our worship? Contemporary music is causing havoc in many churches today. An attempt to blend “Christian” contemporary and even rock music with traditional church hymns resulted instead in two different services in many cases. This then led to church battles. We feel strongly that we, of the Dunkard Brethren Church, should renew our commitment of not allowing musical instruments in our worship services. We will allow each individual to search their heart and decide if they have idols in their lives that are not pleasing to God.

We should renew our commitment to the altar of the Lord. We do not have benches or altar rails in our meetinghouses but we faithfully bow to the altar of the Lord each time we pray. Here we should lay down all of our selfish desires and be willing to die to self.

May our prayer truly be, “Turn thou us unto thee, O Lord.” We

have a need to renew a commitment to allow God to be the ruler in our lives. We need to realize anew that our efforts will be in vain unless the Holy Spirit gives us the power to be faithful.

The current trend is to seek new ways and ideas and to do away with traditional practices. We should renew our commitment to renew our days as of old.

Brother James M. Hite
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THE INTERCEDER

"But I have prayed for thee, that thy faith fail not..." Luke 22:32

How wonderful that we have one who intercedes for us. We have but to look at the prayer of our Lord for His disciples, and for all who believe in Him. John 17:6-26

It was prophesied many years before that one would die for and intercede for the transgressors. Isaiah 53:4-12

Romans 8:34, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

How wonderful to know that He is at the right hand of God and prays for us.

The Spirit also maketh intercession for us. Romans 8:26-27, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

He is the everlasting intercessor. Hebrews 7:24-27, "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than

the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's for this he did once, when he offered up himself."

Isaiah 59:16, "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him."

Interceding for others. I Timothy 2:1-3, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour;"

Who among us would have any place in the economy of grace if it were not for the intercessory prayers of others on our behalf?

Praise God from whom all blessings flow,
Brother William Carpenter

PAUL'S DEFENSE BEFORE THE SANHEDRIN

(before the Roman Captain)

Acts 23:1-11

With the Roman Captain acting as judge, the trial began with Paul on one side of the room, and the Chief Priests of the Sanhedrin on the other. One of the ironies of this situation was that before Paul's conversion, he had been educated by, and prepared to be a part of, those who were now accusing him.

This session did not start out very well. Paul began, "Brothers, up to this day I have lived my life with a clear conscience before God." However, the high priest, Ananias, definitely took exception to that statement! He commanded that Paul be struck across the mouth, which one of the Temple guards did.

Paul responded rather forcefully. He said to Ananias, "God will strike you, you whitewashed wall! Are you sitting there to judge me according to the law, and yet in violation of the law you order me to be struck?"

The Temple Guards gasped, and asked, "Do you **dare** insult

God's high priest?"

Paul replied, "I did not realize, brothers, that he was high priest; for it is written, 'You shall not speak evil of a leader of your people.'" This is a quotation from Exodus 22:28.

I find it quite remarkable that Paul did not recognize Ananias as the High Priest. After all, Paul had been quite a loyal Pharisee before his conversion. While he was not a member of the Sanhedrin, yet he surely would have been acquainted with them to some degree! Of course, they did not have newspapers with pictures in that day. Another possibility could have been that Paul's sight was deteriorated (although the text says that Paul "earnestly beheld," or looked intently at, the council). In any case, quite a few years had gone by since Paul had been a member of the Sanhedrin, with the high priesthood changing frequently during this time period.

Paul's statement about living with a clear conscience before God would have been considered to be blasphemy by the Jews. How could he possibly have a clear conscience before God when he was going around the world teaching people they could come to a right standing with God without becoming a proselyte of the Jewish faith?

In most of Paul's defenses, we find that he was very articulate. He never seemed to be floundering for words. He always seemed to know exactly what to say. But there is this case where he seems to be struggling to know what to say. Verse 6 says that when Paul perceived that there were both Pharisees and Sadducees present, he then spoke of the resurrection of the dead, which he knew would divide the audience.

After Paul spoke about the resurrection, the Pharisees thought that maybe an angel did indeed speak to him, and wanted to let him go. But the Sadducees were determined to do away with him. They nearly tore Paul to pieces. Finally, the Roman Commander had Paul taken and put into the castle in prison to keep him from being killed.

That night, Paul saw the Lord (verse 11) who told him that he would testify in Rome just as he testified in Jerusalem. Thus, Paul knew he would be a prisoner for quite some time. He also

knew he would survive for a while—long enough to give testimony of Jesus Christ and the hope of the resurrection in a Roman court at Rome.

Summary Thought...In Luke 12:11-12 we read, “And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.” This is literally what was happening with Paul in this trial. Are you willing to rely on the Holy Ghost to this extent?

Respectfully Submitted
Brother Robert S. Lehigh

MY CHINA PLATE

I had plans for my life. Nothing unusual, no superhero stuff, just my dream, my hope-my life. All I ever wanted was to be married and have a family.

This was my china plate...

It was lovely, my china plate. The smooth edges, glossy finish, and the perfect shape was such a delight. It was candle light dinners with the man I love. Laughter of children and the pitter-patter of many feet. A place called home. Then I lost my husband and no more babies came to fill my arms. My china plate was shattered...never to be the same again. My dream lay in many pieces in the dust by my feet, scattered about-no more my lovely china plate.

I wept.

I thought, “No more can my life be used for something lovely, I am no longer whole, but broken and ugly.”

Then I cried out to my Lord—He heard me. “My child, you only see the broken edges and the pain of

separation. Give me the pieces and I will shape your life into something much more beautiful than your china plate. The broken edges of your desires and dreams will reflect my light and shine into the lives of others in ways that a china plate never could. I gave my life for you, I would never forsake you now."

Taking my hand, my Lord showed me my broken life and the picture it had become. Each piece being needed to make the picture complete. It was the cross of my daily life—the cross that my Saviour was helping me to carry. While He walked beside me His light shone brightly. So bright that the sharp, jagged edges became a design complete with His love. I knew I would not wish to have that china plate above anything He would give me. His design in my cross is perfect.

His presence makes me complete.

What is your china plate? A job you have lost—A broken relationship—the loss of someone you love? Give your pieces...yes, all of them to Jesus. Let Him make them into something beautiful.

God is Faithful

Sister Sheila Stauffer

PRAYER

Prayer is thanksgiving, confession, supplication, and intercession. It is the soul drawing near to God, the realization of the presence of God. Prayer is the language of the heart, asking God with our heart exposed. Prayer and a pure heart go hand in hand. It is the co-operation of the human spirit with the divine. Real prayer humiliates. Psalm 9:12, "He forgetteth not the humble."

Let the tears of prayer be not duty but love and devotion. Lack of humility is perhaps the cause of many unanswered prayers. In II Chronicles 7:14, the first qualification mentioned for God to hear from heaven is for the people to humble themselves. If we profess to come out of Egypt (the world), we must be sure to get all of Egypt out of us. Partial obedience is disobedience.

Prayer is indeed the highest exercise of the intellect and the noblest use of the emotions. It is a shield to the soul and a scourge of Satan. Prayer is the most unused power in the world. We should never say, "Well, all we can do is pray", but, "Well, WE CAN pray!" It is the strongest weapon.

Prayer is a sincere, sensible, affectionate pouring out of the soul to God. It is just as essential for the child of God in the spiritual realm as breathing is for us in the natural. Without it, God cannot move on our behalf, because prayer is our avenue of approach to Him. Family worship and prayer are as a roof over a home. Every time it is neglected, it removes one shingle until the children are exposed to storms, worldliness, and temptations. Children should be prayed for before they are born, prayed with as soon as they understand our talk, and taught to pray as soon as they can talk. A minute of strengthening prayer in the morning is better than an hour of regret over weaknesses at night. Start the day with prayer. It is less likely to unravel. A man too busy to pray is busier than God wants him to be. Prayer is four-fifths of the deed accomplished. Laziness in prayer is a besetting sin. Prayer without practice is blasphemy. Psalm 66:18, "If I regard iniquity in my heart, the Lord will not hear me." Proverbs 17:4, "A wicked doer giveth heed to false lips." James 2:9, "But if ye have respect to persons, ye commit sin..." Proverbs 11:10, "The tender mercies of the wicked are cruel." Proverbs 12:5, "The councils of the wicked are deceit." People make confessions for sin, but we have never heard a confession for the sin of respect of persons. The beginning of real prayer is honesty with ourselves. Prayer availeth little if the will of man stands in the way of God's will. When self-centered desire is strong, God is denied full opportunity to help us. Learning how to pray is our most important endeavor. We must pray with a burning soul urge. Nothing in Christianity is so rarely attained as a praying heart. God cannot hear

words without the heart, but He can hear the heart without words. It is not the loudest words that reach the throne, but the effectual, sincere words. Hannah prayed without audible words and was heard because she did not live far away from God.

Matthew 6:6, "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to the Father which is in secret..." Shut the door, not to keep ourselves in, but other things out. The shortening of private devotions starves the soul. 1 Thess. 5:17, "Pray without ceasing." Luke 21:36, "Watch ye therefore and pray always." Eph. 6:18, "Praying always with all prayer." Col. 4:2, "Continue in prayer and watch in the same with thanksgiving." Luke 18:10, "Men ought always to pray and not to faint." Mark 14:38, "Watch ye and pray, lest ye enter into temptation." These scriptures teach that we should not give up. It is a continuous work to watch and pray and not a part time job. Sincere praying stops sinning and sinning stops praying.

Prayer is work. Prayer works and prayer leads to work. We must put feet to our prayers. Although it is a continuous work, God respecteth not the arithmetic of our prayers (the number) nor the rhetoric of our prayers (how nice they sound), nor the geometry of our prayers (their length), but the divinity of our prayers, how heart-sprung they are. Proverbs 15:28b, "The prayer of the upright is his delight." Any amount of pride will clog the channel that reaches the throne.

The posture to pray is not of a physical posture, though kneeling is best, but of a heart bowed down. Psalm 51:17, "A broken and a contrite heart, O God, thou wilt not despise." In my young years, the minister would say, when kneeling to pray, "Let us not only have bended knees, but bended hearts also." Bended knees are more powerful than marching armies and more dynamic than ammunition.

Some conditions to be met for answered prayer: James 5:16, "The effectual, fervent prayer of a righteous man availeth much." Matt. 18:19, "...if two of you shall agree on each as touching anything that they shall ask, it shall be done..." Mark 11:25, "When ye stand praying, forgive, if ye have ought against any." John 9:31, "If any man be a worshipper of God and doeth his will, him will he

hear." John 16:23b, "Whatsoever ye shall ask the Father in my name, he will give it you." John 15:7, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." James 1:6, "Ask in faith, nothing wavering." Matt. 6:7, "...do not use vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." Short prayers will reach the throne, if we do not live too far away. Some prayers do not reach God because they are addressed to an audience. Hypocrisy in prayer cannot go unnoticed for long. Prayer is not monologue, it is dialog. It is both speaking and listening. We talk to someone we believe exists.

We should not memorize prayers. Our needs may be different. Distress leads to prayer. Sweet are the uses of adversity. The school of suffering graduates rare scholars. Sixty percent of all patients could cure themselves, if they got rid of fears and worry. The kingly cure for worry is prayer.

The prayer of confession and for forgiveness is the prayer of the strong, because it takes courage to confess. The greatest of faults is to be conscious of none. Prayer from a pure heart removes the obstacles and makes a highway for the promise to its glorious fulfillment. Prayer effects everything that effects us. Sincere prayer undergirds us for tests and trials in life. It means entering into a consciousness of unseen truth. Prayer helps the weary pilgrim catch a hopeful glimpse of the distant city. Love for the purposes of God needs to be nourished in prayer. Psalm 34:4, "Delight thyself also in the Lord, and he shall give thee the desire of thine heart." In I Kings 3, Solomon asked for an understanding heart. God gave him that and much more. Ephesians 3:20, "Him that is able to do exceeding abundantly above all that we ask or think." (The Lord Jesus Christ.)

A prayer: Father, in the quietness of this beginning day, I realize once more that this is a new opportunity for me to live and be a help to others. Many times I have failed, because I have depended on my own strength. But, Father, I need thy power to live victoriously this new day. Keep my tongue from speaking vain and harsh words. Touch my lips with the sweetest praises for thee, and use my lips this day to bring a little ray of love and comfort in some cold or discouraged soul. Keep me humble in

each triumphant circumstance, I beg in JESUS' Name. AMEN.

Written by Sister Dora Horning
and Brother Lynn H. Miller

HE THAT OVERCOMETH

D. K. Marks

"He that overcometh shall inherit all things and I will be his God and he shall be my son." (Rev. 21:7.) Let us take notice of the wonderful, everlasting promises, blessings and inheritances contained in this verse. Think of those who are living in the holy city in heaven, the walls of the building made of jasper, the foundations of the walls garnished with all manner of precious stones, the street made of pure, bright, shining gold, a pure river of water of life flowing, on either side of the river the tree of life growing, bearing 12 manner of fruits, yielding fruit every month and the leaves for the healing of the nations. There is no night there, no death, no sorrow, no crying, no pain, all troubles and misfortunes of this evil world are not there.

Who is living over there in heaven forever and ever? They who have overcome the sinful things of this world and Satan. Read John 16:33, Jesus overcame Satan in the wilderness, he was living in a body of flesh, he was very hungry but would not be a servant of Satan, it would have been a great honor in the eyes of men to fall from the pinnacle of the temple on the street unharmed, it would have been the greatest thing in the eyes of the world to be an earthly king of the whole world.

Jesus overcame all worldly temptations of honor, fame, sin and wickedness. Jesus said the last night he lived here on earth, be of good cheer, I have overcome the world. We see it is our duty, our work to overcome the evils of the world as Satan tempts us in many different ways, it may be the pride of life, worldly honor, drunkenness, fornication, wrath, covetousness, thefts, or any worldly thing, that we love more than Jesus and his kingdom. There is a continual warfare by Satan on man, woman, boy and girl to overcome them to be and do evil, but there are many comforting words and promises to the true child of God that we can

overcome. Read Luke 22:31-32; Rom. 16:20; I Cor. 10:13; Heb. 2:18; James 4:7, reading the word we see Jesus ready and willing to help in the trying hour and help us gain the final victory to overcome the world as he did if we come to him in faith, love and obedience to all his ways and commandments.

Let us think of John, the disciple whom Jesus loved , one day Jesus saw him fishing and called him, he followed him every day, he witnessed the arrest, trial, crucifixion, piercing of the sword and burial of Jesus, saw him alive after resurrection. He was persecuted, put in prison where he wrote the book of St. John, 1st, 2nd, 3rd John. He was put on the rocky, barren isle of Patmos, there he wrote the book of Revelation; rescued and brought back to live and die at Ephesus. Many comforting words are found in Revelation 1 and 2, to overcome and inherit all things in heaven.

Selected from the January 1, 1944
issue of the Bible Monitor

BIBLE STORIES

UP TO HEAVEN

Acts 1:1-12; Luke 24:50-53

Would you like to fly like the birds? I think everyone at some time has thought how wonderful it would be if they could fly. Why should we think about flying? We don't have wings like birds. How could we ever fly anyway? But one time there was someone who went into the air, and He just kept going up and up, until He couldn't be seen anymore. And who do you think it was? I'm sure you know that it was Jesus. Jesus, when He was here, did so many things that are impossible for us to do.

After Jesus became alive again when He had risen from the dead, He was with His apostles for forty days. It was during this time that He taught them all about the Kingdom of God and what they were to do after He was gone.

On the last day He was with them, He led them out as far as Bethany where Mary, Martha and Lazarus lived. This little town is on the side of a mountain which is called the Mount of Olives

because there were so many olive trees there. Here Jesus lifted up His hands and blessed His disciples and told them that they were to be His witnesses to the whole world. Then a wonderful thing happened! Jesus started to leave the ground, and He went up into the sky and a cloud received Him out of their sight. The apostles were spellbound and just kept looking up—even when they couldn't see Jesus any more. They didn't even notice an angel standing by them until he said, "Men of Galilee, why do you keep looking into heaven. This same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen Him go!" Sometime Jesus is coming again. Everybody will see Him then.

QUESTIONS:

- (1) What did Jesus do when He went to heaven? (Mark 16:19)
- (2) Do you think it will be possible for us to ever fly without wings like Jesus did? (I Thess. 4:16-17)

Brother Rudy Cover

SIMPLY SIMPLE

LeeRoy Uplinger

"The simple believeth every word: but the prudent man looketh well to his going." Proverbs 14:15 A synonym for simple here would be naive, meaning having or displaying a simple or trusting nature. In Genesis 2:15-16 God tells Adam what his food is to be, with one exception. Adam may not have been paying close attention, however, we can accept that he believed what God said. With no record of God telling Eve what he told Adam we can expect Adam told Eve in a broad sense what God had said, and we can expect she believed what Adam said. In Genesis 3:1-6 we find Adam and Eve both believed Satan's lies. You can see their childlike trusting simplicity. They believed every word. As a result they have been verbally hammered ever since. God held them both accountable for their actions.

Today we think ourselves to be so suave and sophisticated and we would never fall for Satan's clever ruse. Let's get real.

We have God's public record, the Holy Bible. Satan uses the

same process to lead us astray. When we fail to keep God's word in focus the strong delusion of doubt comes into focus. Rather than looking into God's word and rightly dividing it we focus on human reasoning. We make comparisons. We focus on our natural inclinations in an ever downward spiral, believing the lie. In over six thousand years human beings repeat the same process, only situations change. God still holds us responsible.

Selected

HOW PRAYER IS ANSWERED

I asked the Lord that I might grow
In faith, and love and every grace,
Might more of His salvation know
And seek more earnestly His face.

'Twas He who taught me thus to pray,
And He, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

I hoped that in some favored hour
At once He'd answer my request;
And by His love's constraining power
Subdue my will and give me rest.

Instead of this, He made me feel
The hidden evils of my heart;
And let the angry powers of hell
Assault my soul in every part.

Yea, more, with His own hand He seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed;
Blasted my gourd, and laid me low.

Lord, why is this? I, trembling, cried,
Wilt Thou pursue Thy worm to death?
"Tis in this way," the Lord replied,
"I answered prayer for grace and faith.

"Those inward trials I employ,
From self and pride to set thee free;
And blast the schemes of earthly joy,
That thou may'st seek thy all in Me."

-Selected

THE BOY AND THE MAN

J. H. Moore

In the Editorial Chair Again

We all regretted to leave our lovely home by the lake in a genial clime. We were sorry to forsake our nicely-located orange grove, which was just coming into good bearing and would soon furnish an ample support for the family for years to come. But there seemed to be something more than human back of the call. It was a call to leave the Southern home, the little flock and all of its endearing associations, a call to come up higher, to enter a broader field and undertake a still greater work. To such a call we dared not say "No." We reasoned that in the course of a few years we could return, not realizing how transient and uncertain are earthly charms and earthly values. We did not imagine that only a few years later, in one night a freeze would sweep away the several thousand dollar valuation that we had placed on our home and grove. Heeding the call, our eyes were spared the saddest sight that was ever witnessed in the Land of Flowers. On a lovely day, when all was promising, men estimated their wealth by the tens of thousands, and the next day found thousands of them paupers. And as their Florida hard earnings disappeared, so did ours.

At the time of the call this was hid from us. The call was accepted, and the first week in May found me in the editorial chair that I had vacated seven years before. Here I was at the same

old desk on which I formerly worked. Brother Joseph Amick was still business manager, Brother L. A. Plate, foreman, and Brother S. M. Eshelman in charge of the mailing department. Brother D. L. Miller had been moved up and was now senior editor. With me, it was a homecoming—going back to the old post after years of hard struggles elsewhere. I soon picked up all the wires that led to every part of the Brotherhood and within a few months, the machinery of my department was running smoothly.

But here I pause for a moment. I had been out of the office seven years. The inward monitor that moves men to action had spoken; and without asking any questions, or even counting the cost, I had, lone-handed, so to speak, gone far afield, into the South. True, I had a reason for going. Was the passing of these seven years lost time with me? I think not. I have always felt that the Lord had a hand in my going as well as in my returning.

I needed more experience and a broader vision for the work that the Great Father had mapped out for me. Up to this time my efforts, as well as my observation, had been too circumscribed. I had been moving in too narrow a channel. During my seven years in the south I had gone “through the mill”, so to speak, and had come forth with a broader vision. I had run up against propositions, and had had experiences that afterwards served me an excellent purpose in nearly every turn of my editorial life. Some of the affairs were painful, and even distressing, but they served their end.

Then my going opened the way for Brother D. L. Miller to secure several years of helpful experience as office editor of the *Messenger*, and thus helped him all the years of his useful and splendid life. Had I remained on the *Messenger* from the start I do not know how the Lord would have divided up our work. But as it was, one thing followed another, and each one fitted into its place just as though some far-seeing mind had planned the whole program. Returning to the editorial chair with this conviction enabled me to put my whole heart into the work. No one had ever felt his call to the ministry more keenly than I felt my call to the *Messenger* and to some other writing that I have been led to do from time to time. From the day of my return, to the present, my labors in the editorial field, and even in other fields, have been

known to thousands who will read these lines, and for that reason this story might end here, but for the interest of another generation it is deemed proper to add at least a few more chapters.

The Gish Fund

A few years after my return to the editorial chair I received a letter from Elder James R. Gish, who then lived in Arkansas, saying that he had several hundred dollars that he would like to have invested in Bibles—in such a way as to permit the poor to secure Bibles at cost. I had known Brother Gish ever since I was a lad. He was the preacher, who, in Missouri, told the story of the little yellow-back book, which story induced me to read the New Testament for the first time, and led up to my conversion. So I took the matter up with him and suggested that, instead of laying in a stock of Bibles for the House to handle in the interest of the poor, he would furnish money enough to have printed a neat pocket Testament with the references and marginal reading below the verses to which they pertained. This Testament was to be known as the Gish New Testament and sold at as near cost as practicable. The suggestion appealed to him, but instead of the book being brought out by the Publishing House, it was placed on the market by the General Mission Board. This is the way we came by what is so widely known as the Gish Testament.

Two years later, in May, 1896, I was called to Woodford County, Ill., to conduct the funeral services for Brother Gish. He had died in Arkansas, leaving all of his property to his wife, Aunt Barbara, as she was generally known. She requested my uncle, P. A. Moore, who then lived in Woodford County, to take charge of the property for her. He did not feel able to undertake the task, and so he talked the matter over with me. It was finally decided to suggest to Aunt Barbara, Brother Thomas Keiser, a fine business man, as her business agent. He was placed in charge of the matter, and one year later, in my library at Mount Morris, Brother Keiser and myself talked over the advisability of suggesting to Aunt Barbara a plan for using money bequeathed to her for the purpose of constituting what was to be known as the Gish Fund, the income to be used to supply Brethren ministers with books practically free. A year later the money was turned over to the General Mission

Board and the plan put into operation. It was my privilege, for several years, to serve as chairman of the committee, having in charge the selection of the books published by this fund and supplied to our ministers. Here is another good work established because Elder James R. Gish lived, prospered and left his property in a shape to be used for the Lord. To have been intimately acquainted with such a man for more than forty years, to have stood by his grave and spoken the last words before he was committed to mother earth, and then to have taken an active part in the movement that secured the use of his handsome estate for the church that he so dearly loved, has afforded occasions for many pleasant and helpful reflections.

Helpful Associations

Coming to Mount Morris when I did, placed me in close association with men, who, in their generation, did more to shape and direct the affairs of the Brotherhood than has been committed to print by the church historian. Brother D. L. Miller was the leading spirit in the missionary movement. No one stood higher in the educational circles than Brother J. G. Royer. Brother Joseph Amick was the financial genius of the Publishing House, the Mount Morris College interest, and other institutions. My work was to direct the policy of the *Messenger*, and to employ the paper in encouraging and stimulating every good work and every helpful undertaking in the Brotherhood. As we were all laboring for the interest of the church at large, as well as locally, it was but natural that we should confer much with each other regarding the leading matters needing attention. For me to be associated with men of this type was not only an honor but an inspiration as well. There were but few papers pertaining to leading movements and questions among our people with which we did not in some manner get into close touch. We thus naturally became familiar with all the steps leading up to our church activities. While we often counseled together regarding leading movements, we never entered into an agreement to support any particular measure. In spite of our close associations in general church work, we felt free to act independently on any conference platform. And now, as I trace these lines, I am reminded of the solemn fact that of these four, once active in our different departments of church work, I am the

only one remaining to tell the story of well-remembered bygone days.

From boyhood I had been a close student of the Bible and church history as well as of profane history. I seldom read the history of a place or country that I did not consult the best maps that I could procure. In this way I early became familiar with the geography of the world, simply by reading. To read of a place, and at the same time know its location and relation to other points, creates a desire for seeing such places. This was especially true of me as it related to the points of interest in Bible lands. I had a longing to see the land of the Sacred Story.

An opportunity came to me to put into execution a long-cherished purpose. Brother D. L. Miller, who had traveled much abroad, had decided, accompanied by his wife, to revisit certain parts of the Old World, and then go on to India. A few had arranged to accompany him as far as Palestine and Egypt. This was my opportunity. Everything in the office relating to my department had to be arranged for my absence of at least five months. Then, there were the home, wife and children. Etta had just been married, James was to be married about the time I was to sail, and George, the older son, was in Chicago. This left only the two to remain at home, with such company as had been arranged for. Money was provided, the necessary passport secured, my grip was packed and I was off for the Old World.

OUR SORE AFFLICTIONS

Beneath the chast'ning rod,
With wounded hearts, we cried
To thee, the true and living God,
In whom our souls confide.

In that distressing hour,
When death seemed lurking near,
Thou didst reveal thy saving power,
And quell our trembling fear.

Praise to thy name we bring,
For all thy mercies shown;
While nearer to the cross we cling,
And all our vileness own.

By sore afflictions tried,
Our souls are more refined;
Those inward passions crucified,
And we are more resigned.

So when we kneel and pray
Before thy mercy's throne,
Our souls submissively can say,
"My Father's will be done."

Oh, lead us by thy hand,
Through this dark, sinful vale,
Until we reach the promised land
Where sorrows ne'er assail.

Then in thy presence bright,
With all that ransomed throng
May we in joy and bliss unite
In one triumphant song.

The peaceful thought distills,
Like dew on pastures green;
And my poor heart with rapture thrills
While pond'ring o'er the theme.

-George D. Zollers

OBITUARY

ALMEDA STRAYER

Sister Almeda (Lorenz) Strayer, 76, passed away December 11, 2003, at University Health Care, Upland, Indiana. She was born April 4, 1927; the eighth child of Peter E. and Clara Ellen (Kendall) Lorenz. On July 8, 1951, she married Earl Waldo Strayer of Vienna, Virginia. He preceded her in death, July 8, 1960. After his death she returned to

Converse, Indiana to raise their four children.

She was a homemaker and a member of Plevna Dunkard Brethren Church.

She is survived by two daughters and a son-in-law, Ellen Strayer-Leach, Hanover, Pennsylvania; Margaret and George Smith, Marion, Indiana; two sons, Dr. Thomas and wife Nancy Strayer, Yorktown, Indiana and Michael Strayer, Galveston, Indiana; a sister, Elma Parker, Peru, Indiana; grandchildren, Suellen Leach, Kerry Strayer, Misty Cruz, Aaron Smith, Patricia Strayer, Thomas A. Strayer and Timothy Strayer; and five great-grandchildren. In addition to her husband, she was preceded in death by her parents; three brothers, Paul Lorenz, Pete Lorenz and Raymond Lorenz; and four sisters, Opal Sallee, Naomi Surbey, Nancy Miller and Leona Lorenz.

Services were held Sunday, December 14, 2003, at the Plevna Dunkard Brethren Church with Bro. Robert Carpenter and Bro. Lloyd Lorenz officiating. Burial was in the Kendall Cemetery, Miami County. Serving as pallbearers are her grandchildren: CTI1 Sullen Leach, USN; Aaron Michael Smith; Thomas Andrew Strayer; Timothy Allen Strayer; her great-grandson, Michael Strayer-Weaver and Brian Cruz, husband of Misty Lynn (Smith).

NEWS ITEMS

LITITZ, PENNSYLVANIA

The Lititz Congregation plans, Lord willing, to hold their Revival Meetings, March 14-21, with Bro. Fred Pifer from Dallas Center, Iowa, as our evangelist. Services are 9:30 Sunday morn-

ings and 7:30 nightly.

Pray for the lost, that as he sows the seed, they would have a new outlook on eternity.

Everyone is cordially invited.

Sister Miriam Snyder, Cor.

BIBLES FOR IRAQ

We are grateful unto God that His work is now being carried forth in Iraq. What was impossible just a short while ago is now a Blessed reality due to the printing and distribution of Arabic Bibles by Iraqi Christian Nationals in a major Iraq city.

We know that the time is now. How long this door will remain open due to the unstable condition of this world is anyone's guess. We must redeem the time. The Iraqis are hungry for the Gospel after years of uncertain quasi-religious leadership. Any funds collected will pay for supplies, printing, and putting these Arabic Bibles into the hands of those people desiring them. The entire cost for each Bible, including distribution, is about two dollars. Please pray for this work and if God leads you to help, please contact:

Brother Lynn H. Miller
Bibles for Iraq
P.O. Box 433
Newmanstown, PA 17073

ADULT SUNDAY SCHOOL LESSONS FOR FEBRUARY 2004

Feb. 1 - From The Depths Of The Dungeon: "Judge Thou My Cause." - Lam. 3:40-66

1. Why would God allow His faithful prophet to be cast into the dungeon?
2. Did man's vengeance and evil toward the prophet defeat or hinder God's intended purpose through the prophet?

Feb. 8-Leaders Held Responsible For The Horrible Suffering Of The People Lam. 4:1-22

1. Why does the prophet say the punishment of the iniquity of his people is greater than the punishment of the sin of Sodom?
2. To what level of responsibility does God hold leadership today when His people stray from the truth and experience misery and judgment?

Feb. 15 - Doubt And Crying For Renewal - Lam. 5:1-22

1. Is there any connection between the expression "Our necks are under persecution" (v. 5) and the Jews' history of being stiff-necked against the yoke of God?
2. What are the necessary steps for wayward men to find renewal and restoration through God?

Feb. 22 - A Sad Beginning: Coming Home Empty - Ruth 1:1-22

1. What is the meaning of the name Bethlehem?
2. Who were the Moabites and what was Israel's relationship to them?

Feb. 29 - Good Fortune, Grace, and Blessing - Ruth 2:1-23

1. What do we see behind the scenes in the book of Ruth?
2. Why was it important to Naomi that Boaz was a "near kinsman"?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR FEBRUARY 2004

Feb. 1 - Duty - Luke 9:18-26, Rom. 12:1-21

1. To whom is our first duty or obligation?
2. Is there any connection or relationship between our duties to God and our duties to our fellow man?

Feb. 8 - Our Hearts - Prov. 4:20-27, Matt. 5:18-20, Luke 6:43-49, Rom. 10:1-11

1. Define "heart" from a Biblical perspective.
2. The heart is _____ above all things, and _____: who can know it?

Feb. 15 - The Open Door-John 10:7-10, 14:1-6, Rom. 5:1-11, Heb. 10:16-25

1. How do we find our way to God the Father?
2. Does the "open door" give us access to anything more than salvation?

Feb. 22 - Hindrances - Gal. 3:1-8, 5:7-9, Heb. 12:1-6

1. In your experience as a young person, what kinds of things do you find become hindrances to your walk with the Lord?
2. Do your greatest hindrances come from "within" or "without"?

Feb. 29 - Ignorance - Isa. 1:1-9, 59:1-8, I Pet. 1:13-16

1. How does one come to a place or state of ignorance?
2. Does "being ignorant" in any way change the consequences of our beliefs or our behavior?

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BIBLE MONITOR

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FEBRUARY, 2004

NO. 2

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BEHOLD WHAT WONDROUS GRACE

Behold, what wondrous grace
The Father has bestowed
On sinners of a mortal race,
To call them sons of God!

Nor doth it yet appear
How great we must be made;
But when we see our Savior here,
We shall be like our Head.

A hope so much divine
May trials well endure;
May purify our souls from sin,
As Christ, the Lord, is pure.

We would no longer lie
Like slaves beneath the throne;
Our faith shall Abba, Father, cry,
And thou the kindred own.

-Isaac Watts

THE FAMILY TREE

Many are interested in tracing their family history. There may be many reasons for their interest. Some may want to know a little more about the generations before them. They want to know a little of how their ancestors lived, worshipped and participated in their communities. Others hope to find a connection with famous people. They hope they are related to those who have had a significant part in some historical event. Some perhaps think they might be able to gain riches by proving their relationship to the rich and famous. Some study their family history to know more about the various diseases and afflictions that have been prominent in that family. Others enjoy the challenge of finding fascinating facts about past family members. They start with a little present knowledge and are able to build an elaborate family tree.

While most will not find riches or fame in their family history, they will realize that it is the common people who have quietly braved the conditions of the past to bring about today's more enjoyable conditions. The people who homesteaded, farmed, worked in factories and businesses have been the backbone of economic development everywhere.

Often the stories of the past can be inspirational. As we learn of the struggles of our ancestors we can be thankful for what they accomplished in various fields of human endeavor. The most inspirational stories are those that involve the establishment and perpetuation of Spiritual values in the midst of trying conditions.

THE BIBLE MONITOR

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They may have been involved in the re-establishment of Spiritual truths. Since the Church is composed of human beings, it is prone to being led astray. So when Biblical truths are re-established it is an inspiration to know that our ancestors were active in the battle for Spirituality. Without their part in those Spiritual battles, we may have been in even deeper Spiritual darkness in our generation. With encouragement from the past, we may have greater resolve to be faithful. In this so-called post-Christian world, we need all the encouragement we can receive. It is to our benefit to realize what those in the past have accomplished for us, that we might rely upon the same Holy Spirit and Bible to direct us in our Spiritual battles.

While we may not discover ourselves to be related to the rich or the famous, we can make a far more important discovery about family. We can come to realize that we are a part not only of an earthly family, but also of God's family. Whatever our earthly genealogy, whether inspiring or negative, we can have an even more important relationship.

The best family we can be a part of is God's family. While it might seem impossible to be a part of His family, we know that the message of the Gospel is that it is possible. Being part of God's family is a better relationship than being the member of a rich or famous family. Belonging to God's family involves not only a relationship but also an Eternal Home. We know in this life that there will come a time when we must part from our loved ones and go to our eternal homes. The promise of the Gospel is that we might have an eternal home in Heaven with our Heavenly Father.

Becoming a member of God's family is based upon our acceptance of the plan of salvation established by Christ in His death, burial and resurrection. With our expression and exercise of faith, we can be adopted into God's family. It is His desire that He might have sons and daughters through faith. He has provided the means through His only begotten Son. We can not enter into that lofty relationship through our own merits but through the price paid by His Son. He died that our sins might be forgiven and covered by His shed blood. We must repent of the sins that would separate us from God. Without a perfect sacrifice, we can not approach God. That perfect sacrifice is Jesus Christ. When we believe and accept

that His death, burial and resurrection were for the forgiveness of our sins, we can enter into a relationship with God. We need more than the relationship provided by His creation of us, we need a relationship born of our decided choice of Him and His way.

Being adopted into His family will provide us with a relationship that is greater and longer lasting than any physical relationship we might have in this world. No matter whom we are related to in this world, it is a limited relationship. When related to God, we have an unlimited relationship that will continue to go on and on and on throughout eternity.

Have you been looking for your ancestors? That may prove illuminating and inspirational, but you need to find your family connection with God through Jesus Christ. Then you may be a son or daughter of God. What better family could you be a part of?

M.C.Cook

PARABLE OF THREE MAPLES

There are three maple trees in my yard. As I returned from a walk, I noticed one is nearly bare of leaves. It was pretty and yellow, but now it is ready for something else. Another one stayed green for a long time. I did not know if it was even going to change. It has just recently turned yellow and is still full and lovely. The third has been nice and yellow for a long time, and is just now starting to drop its leaves.

I compared this to my students. They grow and learn and mature at different rates. Some are ready to read earlier and learn that right away and now they are ready to go on. Others begin to learn to read, but do not progress as much. Maybe they are content to stay where they are or are scared to go on. They keep what they learned, but do not change. Others are not ready yet. They will learn when they are ready.

With the trees, it would be nice if they would all change and lose their leaves at the same time, so I could rake once and get it over with. As I think about it, though, it is nice to have them at varying rates, because I can enjoy the beauty longer. I stood under the first one several mornings enjoying the blue sky through the yellow leaves. It's too far gone for that now, but the third one is just right for admiring the sky through the leaves.

In the students, it would be nice if they would learn and progress at the same time, so we could do things together and I would not have to plan different lessons. But if they all did it the same it would get boring. When they are at different levels I have another moment of joy when the slower child finally learns it! I get to use some different lessons and methods that I might not use if everyone were on the same level. I have a longer period to enjoy the growth and learning. That first tree can go on to winter. That first reader can go on to reading second grade books. Ah, something new for me — I have someone who can read these books I have had stashed in the cupboard.

How about in the church? Sometimes we expect everyone to be the same. We should all be on the same level and have the same spiritual maturity. "If I understood this..." or "If I am convicted by this, you should be, too." But are not we like the students and the trees? Some of us have mastered those lessons and concepts. We have gained these convictions. We are ready to go on to deeper things. Good! Let's go for it. ("But grow in grace, and in the knowledge of our lord and Saviour Jesus Christ." II Peter 3:18)

Some of us have mastered the basics, but we are scared to go on. Or maybe we do not have enough knowledge to go on yet. Keep working with us and helping us to gain the knowledge and convictions. ("That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine,...But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Ephesians 4:14-15) Do not leave us stuck in the middle.

And yes, some of us are way on behind. We have not mastered the basics yet. ("As newborn babes, desire the sincere milk of the word, that ye may grow thereby;" I Peter 2:2) Maybe we do not even know what the basics are. Maybe we do not have the biblical background that others do. Please be patient with us and keep teaching and praying for us. We are coming!

Sister Arlene Birt

A CONSPIRACY AGAINST PAUL

Acts 23:12-35

Not all was "peaches and cream" for Paul. Certain ones among the Jews really hated him and desperately wanted to see him dead.

More than forty of them hatched an evil plot against Paul's life. They bound themselves together with a curse to bolster their determination to kill Paul.

Next, this group who hated Paul with a vengeance send word to the chief priests and elders of the Jews, informing them of the plot. All they requested was that the chief priests and elders ask the Chief Captain of the Roman garrison for another interview with Paul and they would take care of the rest. Their goal was to have Paul transported outside the jail where he was being held under Roman guard. The key of their plot was that the Chief Captain would bring Paul down to the chief priests, rather than have the chief priests come to the castle to do their interviewing. In this way, Paul's enemies thought they would have a chance to kill him while he was in the streets.

Notice the intensity of their desire. They made an oath to each other that they would not eat or drink anything (verse 12) until they had killed Paul. Obviously, they expected to carry out their evil deed rather quickly.

Fortunately, a young man who "just happened" to be Paul's nephew overheard the plot and told Paul about it. Seriously, we know that it was the Lord Who put Paul's nephew in the right place at the right time! Paul immediately put his nephew in the custody of a centurion, telling him to inform the Chief Captain of the evil plot. When the Chief Captain heard this, he did not question Paul's nephew. He knew of the desire among some of the Jewish leadership to kill Paul (verse 27). So he ordered 470 soldiers (if I am reading this right!) to get ready immediately to take Paul to Caesarea. Then he wrote a letter to Governor Felix explaining the situation.

This mighty band of soldiers took Paul and left at about 9:00 P.M., heading toward Caesarea. Of course, this took the Jewish folks by surprise, so they did not get a chance to kill Paul. I wonder how long they held to their oath and refrained from eating or drinking anything. And I wonder what the evil curse was under which they bound themselves (see verse 14)?

God still had a purpose for Paul and did not allow him to be killed at this time. Paul knew that God wanted him to witness for Him in Rome (Acts 23:11).

Summary Thought...What is God's purpose for your life? While we certainly should not live recklessly, yet God will preserve us until we have carried out His will here on this earth. (Something to think about: But what happens if someone becomes useless to God?)

Respectfully Submitted,
Brother Robert S. Lehigh

CAUSE ME TO KNOW THE WAY

"Cause me to know the way wherein I should walk; for I lift up my soul unto thee." Psalm 143:8

"I will guide thee with mine eye." Psalm 32:8

Teach me to do the thing that pleaseth Thee;
Thou art my God, in Thee I live and move;
Oh, let Thy loving Spirit lead me forth
Into the land of righteousness and love.

-J. B. S. Monsell

If you do not have the strength to do it your way, pray this way: "Cause me to know the way wherein I should walk." Jesus selected his disciples by saying, "Follow Me." One who follows keeps his eye on the One he is following, and goes where He goes.

Sometimes we fall behind, and we cannot see the one we are following. Then we must pray, "Cause me to know the way." The song writer says, "Keep your eye upon Jesus." Hebrews 12 says, "Looking unto Jesus."

It is easy to become self-propagating in the religious world today. All you need to do is go your own way. One of the dangers of paying heed to other "Christian" voices is they often sound much like our Master. Yet, we need to follow Jesus and not man. Paul said, "Be ye followers of me, even as I also am of Christ." (I Cor. 11:1) Paul was trustworthy. Men today say the same thing that Paul said, "Follow me so long as I follow Christ," yet when they stop following Christ, the people continue to follow them.

The "new evangelical" voices are speaking loudly today. Do not listen to them though they may have good things to say. They have gone the route of divorce and remarriage, ecumenicalism,

worldliness, and uninspired scripture. Today, not everyone with the title "Brethren" or "Anabaptist" is trust worthy. They have followed after ungodliness. They have not followed after Christ. We must not listen to them.

Today, Eve is again listening to the voice of the serpent. We must not be numbered with her. We must say to God, "Cause me to know the way wherein I should walk." Do you know men that follow Jesus? Follow them, but be like the Bereans, which "were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11)

First, we must believe and receive. Then we must search and verify what we have heard as being, in fact, from God. Hold the Word up to the Brethren, as they hold the Word forth unto you. Verify what is preached. If a preacher is truly following the lowly Jesus and makes a mistake in his preaching and you point it out to him, he will thank you for it and correct it, and you both can continue on in victory. If he says, "I do not think this is necessary any more", or "perhaps we could give a little here", then you must follow Jesus. May God help us to pray, "Cause me to know the way wherein I should walk."

There is no confusion in God's Word. We cannot thank God for things we allow that are ungodly. We cannot say, "Thank you Lord, for this fine alcoholic beverage you have provided me." We cannot say, "Thank you Lord, for this ungodly mechanism we have in our home that broadcasts evil sights to us." We cannot thank Him for evil associations that come in the "form of Godliness, but deny the power thereof." (II Timothy 3:5) We are told, "from such turn away." Do not embrace ungodliness for the sake of a common heritage, or for the sake of building numbers. From such we must turn away.

God will bless us if we choose Him over the things of this world. If we seek Him daily, and His will for our lives, He will not leave us stranded, though sometimes we may feel alone in this world. He will comfort us. (John 14:18) He says, "I will not leave you comfortless: I will come to you." He says, "I will guide you with mine eye." Do we believe this? Have we trusted and tested and tried it? If we have, then we know God's promise is true.

Brother Lynn H. Miller

AT HOME—TOGETHER

Around Christmas time we often hear talk of being “home for the holidays.” Christmas morning 2003 we sat together as a family and reflected on precious memories of Pop and Mom, and Grandpa and Grandma, while Denny reminded us that they truly were at “Home” and “together” for Christmas. He challenged his children to live for God so we also can join them at “Home” someday.

After Mom’s death in April, I told the family I’d be responsible for putting the obituary in the Bible Monitor. I tried several times, but nothing came together. Just six months later, it was time to put Pop’s in too, then I understood why I couldn’t get Mom’s together. They weren’t to be in separate but “together.” They always did everything together so even though it was hard to take it all in, we were happy that Pop and Mom almost went “Home” together too. OH! what that reunion must have been like!

Pop and Mom both bravely fought that dreaded disease—cancer. I always felt blessed beyond my deserving to be a part of the Nelson Myers family and sometimes wondered “why?” was I so blessed. Now I can see God’s hand in allowing me to experience their peace and joy in accepting that cancer would take their lives. Two years ago I heard those dreaded words, “Karen we found cancer”, but from their example I know I too can walk that valley if I have to. They were beautiful people and beautiful examples of God’s grace in action. I thank God for the privilege of being a part of their lives.

So blessed,

Sister Karen Myers

Dorcas Eberly Keller Myers was born April 4, 1935 to Ammon and Mary Keller and departed this life April 12, 2003 at the home of her daughter, Malinda.

Dorcas loved life and laughter and could usually be found at the heart of the party. She so willingly accepted God’s will for her life, and never complaining would respond to her circumstances with “It could be worse” or “You just never know”. Dorcas was the happiest when she was serving others, whether it was cooking her wonderful new recipes or working many hours at Mount Hope Home. She started working at Mount Hope Home when it opened

in 1969, then later escorted for Nelson, who hauled mobile homes. They traveled many miles together, working side by side as "Stringbean" and "Honeysuckle".

When cancer took her leg it didn't shake her faith in God or rob her from still loving life. Cancer eventually took over her body and after two short months, it took her life. She is survived by her loving husband Nelson. Two sons, Denny, and his wife Karen, and their children, Amy and husband Kevin Burkholder, Brad, Lisa, Sheri and Michele of Adel, Iowa. Davy, and his wife Donna, and their children, Darren and Kristi of Dallas Center, Iowa. A daughter, Malinda, and her husband Scott Bross, and their three sons, Derrick, Gordon, and Austin of Frystown, Pennsylvania. Two sisters, Betty Stauffer and Rhoda Shaffer, and two brothers, David and Fred Keller. She was preceded in death by her parents and a brother, Titus.

Even though she knew she was dying she still kept her family laughing so they could share two memory-filled days together just three weeks ago. No one can ever replace the sweet wife, loving Mom and fun-filled grandma that Dorcas was to her family. They will miss her greatly, but they know her trials have been rewarded with gold and a new body. Welcome Home Mom!!

Nelson Eugene Myers was born October 10, 1934, to Howard and Anna Myers and departed this life October 30, 2003 at the home of his daughter, Malinda.

Nelson loved life in his own quiet way. After marrying Dorcas Keller he farmed, delivered gas for Nissleys, worked at Wengerts dairy, before picking up the CB and handle "Stringbean" to haul mobil homes for the next twenty six years. Nelson was a favored hauler by both dealers and dispatchers. He could back a trailer into the tightest spot on the lot.

Next to loving God and his family, Nelson's love was the outdoors, wildlife, and hunting at the cabin. Hundreds of memories were made during the many cabin visits.

Nelson was a man of few words, but for someone commenting on his baldhead he would quickly come back with "God only made so many perfect heads and the rest he covered with hair."

Twelve years ago Nelson was diagnosed with cancer, but life

was still good and he commented that we have so much to be thankful for. The past two years poor health was his in life, but he never complained or lost his faith in God. His close relationship with God was evident from the joy he found in life, no matter what the circumstances were.

Nelson is preceded in death by his wife, Dorcas. He is survived by his loving children and grandchildren. Two sons, Denny, and his wife Karen, and their children Amy and husband Kevin Burkholder, Brad, Lisa and husband Jason Andrews, Sheri and Michele of Adel, Iowa. Davy and his wife Donna, and their children Darren and Kristi of Dallas Center, Iowa. A daughter, Malinda and her husband Scott Bross, and their three sons, Derrick, Gordon and Austin of Frystown, Pennsylvania. Two brothers Jacob and Donald Myers and one sister Reda Adams.

No one can ever replace the man of integrity and loving Dad and Grandpa that Nelson was to his family. They will miss him greatly but rejoice that he is with the Lord.

The family of Nelson and Dorcas want to thank each of you for your support, love, and prayers for us as we traveled through our valley. Yes, it was hard but our hearts can only be happy when our mind's eyes "see" Pop and Mom at "Home—Together!" God bless you richly.

Denny and Karen Myers
Davy and Donna Myers
Scott and Malinda Bross

NEWS ITEMS

2004 GENERAL CONFERENCE

The 2004 General Conference of the Dunkard Brethren Church will be held, the Lord Willing, June 5 - 9, 2004 at Roxbury Holiness Camp Grounds, near Roxbury, Pennsylvania.

Directions and further information will be given later.

NOTICE

I would like to have all reports from the various boards by April 1, 2004. I need all queries and other business for General Conference immediately after each District Meeting, April 15, 2004, at

the latest. Thank you.

Harley Flory,
Writing Clerk of General Conference
08302 21N
Stryker, OH 43557
419-682-7907

PLEASANT RIDGE, OHIO

The Pleasant Ridge Congregation of West Unity, Ohio will be having a spring Lovefeast the weekend of March 6 and 7. Services will start at 2:00 P.M. on Saturday and the Communion Service will be at 7:00 P.M. on Saturday evening.

Our Revival Services will begin Friday, March 19 through Sunday, March 28. Bro. Jim Meyers of Dallas Center, Iowa will be our evangelist. Please keep him in your prayers as he prepares for this meeting.

We want to extend a hearty welcome to anyone who wishes to attend these services.

Sister Martha Heer, Cor.

SWALLOW FALLS, MARYLAND

The Swallow Falls Congregation is planning a spring revival, Lord willing, March 7 through March 14. Brother Stephen Aldinger from Pennsylvania will be the evangelist. Services are 10:00 A.M. Sunday mornings and 7:30 each evening. We extend a warm welcome to everyone to share with us during this time in presence and prayer!

Sister Edith Yoder, Cor.

SHREWSBURY, PENNSYLVANIA

Everyone is welcome to join us for a weekend meeting, March 12-14, 2004. Bro. Keith Bailey from Englewood, Ohio will be the speaker. The theme will be "Lessons for the Family".

Brother Merle Sweitzer

NEW TELEPHONE NUMBER

The African Mission has a new telephone number: 011-254-546-2043.

THANK YOU

We want to thank everyone who sent cards to us, for telephone

calls and especially for the prayers offered on our behalf while I had complete hip replacement and was in Ruxton Health Center of Staunton. Charles is still in Ruxton Health Center until I am able to bring him home. We both are doing well and thanks again for the many prayers that were sent across the brotherhood. May God bless all of you.

Charles Sowers address:

Charles Sowers
Ruxton Health Center of Staunton
512 Houston St. Room 234B
Staunton, VA 24401

In Christian love,
Brother Charles and Sister LaVerne Sowers

ADULT SUNDAY SCHOOL LESSONS FOR MARCH 2004

March 7 - Recipe for Redemption: Equal Parts Love and Obedience Well

Seasoned With Virtue - Ruth 3:1-18

1. To what specific law was Ruth being obedient?
2. Why was Ruth known as a virtuous woman?

March 14 - A Shrewd Deal Pays Royal Dividends - Ruth 4:1-22

1. How would the inheritance of Ruth's nearest kinsman have been marred if he would have redeemed the parcel of land?
2. In what ways was Ruth blessed, and who all were affected?

March 21 - Why Study Proverbs? - Proverbs 1:1-7; 2:1-9

1. What are the actions we are instructed to take in these few verses?

2. What will be our benefit in relation to these actions?

March 28 - The Rewards of Teaching Your Children - Proverbs 1:8-19, 3:11-12, 23:13-16, 22, 24-25

1. What different approaches to teaching children are mentioned in these few verses?
2. What specifically is mentioned to be taught to our children?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MARCH 2004

March 7 - Love - I Cor. 13

1. In verses 1-3, what else can motivate an individual to fulfill these actions?
2. Why is charity the greatest of faith, hope, and charity?

March 14 - Values - Joshua 24:13-15, Jer. 5:1-4, Rev. 3:14-22

1. How can we know what to value in this life?
2. Does having wealth and material possessions mean that our values are right?

March 21 - Our Prayer Life - Dan. 6:10, II Chron. 7:12-15, Matt. 7:7-11, Matt. 26:40-44, Rom. 8:26-34

1. What does consistent prayer to God develop?
2. Does God hear our prayer if it is not spoken, but is only in thought?

March 28 - Christianity - Rom. 5:1-11, II Peter 1:5-11

1. How does Christianity benefit an individual?
2. Why does God give His Holy Spirit to those who believe?

FEBRUARY 2004 ISSUE STANDING INFORMATION

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on the decisions or positions of the Church as determined by the General Conference or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed.

GENERAL MISSION BOARD

The following tracts are free:
Please order from closest distributor:

Marlin Marks
3027 Acorn Lane
Red Lion, PA 17356

Paul Stump
10340 North Diamond Mill Rd.
Englewood, OH 45322

Fred O.Pifer
1734 240th St.
Adel, IA 50003

Milton Cook
1138 East 12th St.
Beaumont, CA 92223

Why Triune Baptism
Plain Dressing
Which Is The RigCht Church?

The Service Of Feet Washing
As A Religious Rite

What Shall I Do With The
Commandments Of Jesus
Daily Reminder

The Lord's Supper
The Doctrine Of The Prayer
Veil

The Brethren's Card
Do You Want Salvation?

Bible Teachings
The Sabbath-Its Origin and
Obsevance

PUBLICATION BOARD

BIBLE MONITOR (monthly)
\$5.00 per year in advance

BRETHREN HYMNAL (heavy
back)
\$9.00 ea., \$105.00 doz. plus
postage

Church Manual \$1.00 ea.

The Bible Outline \$.45
ea., \$5.10 doz.

The Old Testament History
\$.55 ea., \$6.50 doz.

The New Testament History
\$.55 ea., \$6.50 doz.

Minutes of General Conference in One Volume
\$4.25 ea. plus \$.35 postage

No charge for the following:

- Polity Booklet
- Instructions for Applicants
- Baptismal Certificate Blanks
- Credential Blanks

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the writer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long in-

volved sentence, which is difficult to punctuate and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations into paragraphs. Set these apart from the rest of the article by setting in the first line of each paragraph about the space of three letters

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words such as, "thot" for "thought", "2" for "two", "&" for "and", "etc." for "and so forth".

6. Write or type on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet, leave at least a one inch margin on each side of the sheet.

7. Use direct quotations for the Scripture references. Please copy wording and punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter, and verse. "Jesus wept." John 11:35.

8. Frequent mistakes we find: "beleive" for "believe"; "recieve" for "receive"; "ore" for "or"; "&" for "and".

9. In submitting selected material, give the name of the author and publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your editor should have this item at least thirty days prior to the date of that issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as local Sunday School officers, District Meeting delegates, minor local church property improvements and items, "In Memoriam".

12. Read these, then write.

FIXED COMMUNION DATES

Third Sat. March - Quinter, KS
 Sat. before Easter - Pleasant Home, CA
 First Sat. April - Dallas Center, IA
 Second Sun. April - Englewood, OH
 Third Sat. April - West Fulton, OH
 Last Sat. April - Grandview, MO
 Last Sun. April - Bethel, PA

First Sun. May - Waynesboro, PA
 Third Sat. May - Dayton, VA
 Third Sun. May - Lititz, PA
 Fourth Sun. May - Shrewsbury, PA
 Sat. before First Sun. Aug. - Broadwater Chapel, MD
 First Sun. Oct. - Walnut Grove, MD
 Third Sat. Oct. - Dayton, VA
 Third Sun. Oct. - Lititz, PA
 Fourth Sun. Oct. - Englewood, OH
 Last Sun. Oct. - Bethel, PA
 First Sat. Nov. - Pleasant Home, CA
 First Sun. Nov. - Shrewsbury, PA

AUDITING COMMITTEE

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 937-884-5532

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 Red Lion, PA 17356
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GOSSIP, BOTH, VERBAL AND BY MAIL

A. Elders, other officials and all others are admonished that being busybodies in other

men's matters is contrary to Scripture. It should not be indulged in, as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about those matters.

B. When advice is sought of an official in any church matter he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.

D. Caucusing, that is the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should

not be indulged in by officials or anyone else.

E. Talking or circulating of what was done in council, either to members, who were not present, or to outsiders, is irregular and un-Christian and should not be indulged in.

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Felton, PA 17322

LOCATION OF CHURCH HOUSES**BETHEL, PENNSYLVANIA**

Located on Route 419, five miles east of Bethel, which is one mile south of Interstate 78, Rehrersburg Exit 17. The Church and school are located together. The telephone number is 717-933-5510.

BROADWATER CHAPEL, MARYLAND

Located on Savage River Road in Garrett County, Maryland
From Cumberland, Maryland, travel west on Interstate 68, 20 miles to Lower New Germany Road (Exit 24). Turn left or south

under the Interstate three-tenths mile, turn right on Lower New Germany Road. Go 3.8 miles, turn left on Westernport Road. Go 3.8 miles, turn right on Savage River Road. Go 3.9 miles to church on left.

From Morgantown, West Virginia area travel east on Interstate 68 to Lower New Germany Road (Exit 24). Turn right, go three tenths mile, turn right on Lower New Germany Road and follow above directions.

Traveling east or west on U.S. Route 50 take U.S. Route 220 north. Take Maryland Route 135 at McCoole (just north of Keyser, West Virginia, on Maryland side of bridge) go seven miles on Route 135 (passing through Westernport and past WESTVACO Paper Mill) to Savage River Road. Turn right on Savage River Road, go 12.5 miles to church on right.

CLEARVILLE, PENNSYLVANIA

The Clearville Congregation is located in South-Central Pennsylvania, 16 miles south of Everett and about six miles south of Clearville. From Everett take Rt. 26 to Clearville. At Clearville go straight south, leaving Rt. 26, which turns right. Go 1.5 miles, turn right at the fork. The church is five miles on left side of road. Services are held every Sunday at 10:00 AM.

DALLAS CENTER, IOWA

Dallas Center is located on Rt. 44, twenty-four miles northwest of Des Moines. Turn off Rt. 44 unto Quinlan Avenue at west edge of Dallas Center. The church is located at 2323 Quinlan Avenue, three-fourth mile north on the west side of the road.

DAYTON, VIRGINIA

Turn west from Interstate 81 at Harrisonburg Exit #245. Go to fourth stop light, Rt. 42, turn left to Dayton, 3.5 miles right on Rt. 257, two blocks.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Ohio, Rt 40 and Rt 48 cross at the center of Englewood. Church house is located on the right of Rt 48, one block north of this junction.

GOSHEN, INDIANA

Located on Green Road, one block north of County Rd 130. Take U.S. 33 or Indiana 15 to Goshen. Turn west at police booth.

Four blocks beyond bridge, turn right on North Indiana Ave., go one block. Turn left on West Clinton Street. Go one mile to Green Road, turn right and go one block. The church is located on the east side of the road.

GRANDVIEW, MISSOURI

The Grandview Church is located south of Grandview. Take the west access road of 71 Highway 1.5 miles south to 140th Street. Turn west and go to second street, turn south one block.

HART, MICHIGAN

From Muskegon go north on Rt. 31 to Hart Exit. Go left from freeway about 1.5 miles to tee in road. Turn right and go approximately one half mile to church on left side of road.

LITITZ, PENNSYLVANIA

Coming from the south on Route 501, turn right on Newport Road, which is about a mile north of Lititz. Coming from the north turn left on Newport Road. Go to second crossroads, turn right. The white church is on the right

MOHLERS, PENNSYLVANIA

Mohlers Meetinghouse - Located near Route 15 on Old Gettysburg Road, south of Mechanicsburg. Coming from the South take the Rossmoyne/Wesley Grove Exit off Route 15. Make a left unto Rossmoyne Road and another left on Old Gettysburg Road. The meetinghouse is on the left after you travel about one-half mile. Coming from the north you will exit onto Rossmoyne Road and make a left onto Old Gettysburg Road.

Brightbill Meetinghouse - Located on U.S. Route 322, 2.5 miles east of Campbelltown, Pennsylvania in Lebanon County. The meeting house is a grey limestone building.

McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave Junction, or two miles east of Hasty, Colorado on U.S. #50, then one mile north.

MT. ZION, PENNSYLVANIA

Services are held at the Kimmerlings Grange, 1529 Mt. Zion Road, Lebanon, PA.

From the west, Follow I 78 to Exit 6, turn right off of exit. Go to

stop. Turn left unto US 22. Go to stop and turn right unto Mt Zion Road. Go 6.2 miles to Kimmerlings Grange on left, across from St Jacobs Kimmerlings Church.

From the south, Take 501 north to 422 west, turn right unto Narrows Drive, (right after Unclaimed Freight). Go to second stop, turn right unto Mt Zion Road. Go 0.2 miles to Kimmerlings Grange on right.

From the east, follow I 78 to Exit 8, turn left off of exit unto US 22. Go to stop. Turn right unto Mt Zion Road. Go 6.2 miles to Kimmerlings Grange on left, across from St Jacobs Kimmerlings Church.

PINE RIDGE, MISSISSIPPI

Located near Collins, Mississippi. From Collins, go east on U.S. 84 three quarters of a mile to Salem School Road. Turn left and go five and one forth miles to intersection, where there is a directional sign to the church. Turn left and proceed one mile to the next directional sign. Turn right and go one half mile to the church house.

PLEASANT HOME, CALIFORNIA

The Pleasant Home Church is located at 3960 Sharon Avenue, Modesto, California. The church's telephone number is 209-524-8634.

Directions: from the south on Highway 99 take the Briggsmore Exit to the right and stay on Briggsmore Avenue to Claus Road (approximately six miles). Turn left on Claus, one fourth mile to Sharon Avenue, turn left on Sharon. The Church is on the left.

Coming from the north on Highway 99 take the Briggsmore Exit, turn left and stay on Briggsmore and follow above directions.

PLEASANT RIDGE, OHIO

Located in Williams County, four miles west of West Unity, forty rods north of Rt 20 Alternate. Two miles east of junction of Ohio Rt. 15 and U.S. Route 20 Alternate.

PLEVNA, INDIANA

Route 18 passes east and west through Converse. In Converse, turn south at stoplight and go three miles. Turn right on blacktop road and go five miles to Plevna. Or go west of Converse

on Rt. 18 for five miles, turn left and go three miles south. The church is on west side of street near the square of Plevna.

QUINTER, KANSAS

Located at the corner of Eighth Street and Main Street.

RIDGE, WEST VIRGINIA

From Interstate 68, which transverses east and west through western Maryland, proceed to Cumberland, Maryland. Take Route 220 South through Keyser, West Virginia to US 50. (You will need to take a left turn to continue following Route 220.) Turn east (left) on US 50 and proceed to Ridgeville. Turn right (south) onto Knobley Road.

Follow Knobley Road 7.8 miles (The Antioch Church of God will be on your right). Turn left onto Harness Run Road (which is unpaved). Keep to the right at the "Y" and proceed 1.5 miles to the Ridge church house on the left.

Coming from the east or west on US 50, turn south onto Knobley Road at Ridgeville, and follow the above directions (from Knobley Road to the church).

SHREWSBURY, PENNSYLVANIA

The physical location is: 216 North Main Street, Shrewsbury, Pennsylvania.

From Baltimore, Maryland and points south of Pennsylvania: Proceed north on Interstate 83. After crossing from Maryland into Pennsylvania, get off the Interstate at the Exit 4 (Shrewsbury Exit). After going down the hill on the ramp, turn left (west) unto State Route 851 (E. Forest Avenue).

Proceed up the hill to the center of the town of Shrewsbury for 0.7 miles. Turn right (north) unto North Main Street and proceed about 0.5 mile. The church building will be on your left (west side of the road). There is a sign in the yard in front of the meeting-house.

From York or Harrisburg and points north: Proceed south on Interstate 83 to Exit 4 (Shrewsbury Exit). At the bottom of the ramp, turn right unto State Route 851 (E. Forest Avenue) and follow the above directions. There is a sign in the yard in front of the meetinghouse.

SWALLOW FALLS, MARYLAND

Church address is: 2191 Swallow Falls Road., Oakland, MD 21550. Take Maryland Rt. 219 North of Oakland 5.5 miles or South of I 68, 18 miles to Mayhew Inn Road. West on Meyhew Inn Road to the stop sign (4.2 miles). Bear left onto the Oakland- Sang Run Road for .3 mile to the Swallow Falls Road. Turn right onto the Swallow Falls Road for .3 mile. The Church will be on your left.

WALNUT GROVE, MARYLAND

Church address is: 4000 Kump Station Road, Taneytown, MD 21787. From Littlestown, PA travel Route 194 south toward Maryland. After crossing PA/MD line (this is shortly after Kingsdale Firehouse on right), turn left onto second hard road on your left, which is Kump Station Road. Follow this road approximately one fourth mile to brick church house on right.

From Taneytown, MD, take Route 194 north three miles. Turn right onto Kump Station Road. Brick church house is on right, approximately one fourth mile.

WAYNESBORO, PENNSYLVANIA

Church is located in west side of town, on the corner of Ridge and Third Streets. Turn south of Route 16 on Fairview Avenue, go two blocks and turn left on Third Street, church house is one block.

WEST FULTON, OHIO

Near Wauseon, Ohio, located on U.S. Rt. 20 Alternate, 3.5 miles west of the junction of Ohio Rt. 108 and U.S. 20 Alternate.

WINTERHAVEN, CALIFORNIA

Located in Cherry Valley. Coming north of Beaumont on Beaumont Avenue, turn right on Brookside, go to Jonathan, turn left, go one block to Lincoln, turn right and go to church house, which is on left side of road. Coming east on I-10 exit at Cherry Valley Blvd, go to end of road at Noble. Turn right go two blocks to Lincoln, turn left go to church house on left side of road. Coming west on I-10 exit at Highland Springs Road. Turn right, go to Brookside, turn left, go to Winesap, turn right, go one block to Lincoln, turn left. Church house is on right side of road.

MISSIONS

TORREON NAVAJO MISSION, NEW MEXICO

Located 23 miles southwest of Cuba, New Mexico. In Cuba, turn on State Highway 197. Follow Rt. 197 for 19 miles to a paved road leading to the left. This marked Mission Road and a mission sign is at this junction. Present personnel includes: David and Mildred Skiles; Paul David and Sarah Skiles; Alan and Janell Trujillo; Duane and Tina Priest; Rachel Heisey, Anna Brown, Abbey Hawbaker, and Jason Carpenter. Visitors would be wise to notify the Mission in advance. Address: HCR 79, Box 8, Cuba, NM 87013-9701; telephone: 505-731-2292. If no answer call 505-731-2300 or 505-731-2341. Please contact for further information.

AFRICAN MISSION

Located in Makutano, Kenya. Address: P.O.Box 658, Kapenguria, Kenya, EA.

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BIBLE MONITOR

VOL. LXXXII

MARCH, 2004

NO. 3

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

O HAPPY SAINTS THAT DWELL IN LIGHT

O happy saints that dwell in light
And walk with Jesus clothed in white,
Safe landed on that peaceful shore,
Where pilgrims meet to part no more.

Released from sorrow, sin and strife,
Death was the gate to endless life,
And now they range the heav'nly plains,
And sing his love in melting strains.

They gaze upon his beauteous face,
And tell the wonders of his grace;
Or, overwhelmed with raptures sweet,
Sink down, adoring at his feet.

Ah, Lord! With fal't'ring steps I creep,
And sometimes sing, and sometimes weep.
When shall I wake in heav'n, to prove
The heights and depths of Jesus' love?

-unknown

THE MARRIAGE SUPPER OF THE LAMB

Weddings are enjoyable occasions. Those who attend a marriage ceremony rejoice with those who participate. All wish them well. It is hoped that as they journey together through life that they will be as happy as they are on their wedding day.

As a couple makes vows before God and an interested audience, it is hoped they will live up to those vows. In a day when promises are not kept, it is difficult for many to be faithful in keeping their wedding vows. Christians in a non-Christian world must be very careful about keeping their promises. This is important in business and personal situations, and especially in the marriage relationship. Christians have the opportunity to model marriage as God intended it to be lived before a skeptical and unbelieving world.

There are marriage instructions given throughout the Bible. In the New Testament, there are many passages that show earthly marriage as a picture of the relationship between Christ and His bride, the Church. Since earthly marriage mirrors the relationship of Christ and the Church, people can have a very personal understanding of that Heavenly relationship.

As we consider what Christ has done for His bride, husbands may be challenged in caring for their brides. While none can die for the sins of others as Christ did for His Bride, a husband must be the protector, provider, instructor and leader of his wife. The

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husband must give his best efforts for the welfare of his wife and family. He may not be able to have all that he wishes for himself, for he must sacrifice for their good. Christ set this high example after praying that that cup might pass from Him. He knew it was the Father's will for Him to partake of that cup of suffering, not for His own good, but for the good of all who would ever accept the offer of salvation.

It is not the immediate situation that always governs what is best. It is the overall situation that dictates the wisest course. It is so easy to do what comes conveniently and naturally. A good marriage demands from both sacrificial and other-directed living. The husband must love his wife and be willing to do all to protect and provide for her, physically and spiritually. The wife must be willing to give her total allegiance to her husband. She must be willing to be guided by his decisions, as long as they do not conflict with God's revealed will.

An earthly marriage is for time. A promise is made to be faithful until death. While there are promises given that we will have knowledge in Heaven of our past relationships, our relationship there will be different than in this life. This is a difference between an earthly marriage and the marriage of Christ and His Church. The Marriage Supper of the Lamb outlined in Revelation 19 speaks of the time when the Church will enter into her eternal habitations. With that Supper, Christ's desire for His Bride will be fulfilled.

Eternity will be a time of a blessed relationship between Christ and His Bride. No man can seal or promise an eternal relationship, that relationship is only through the shed blood of Jesus Christ. Through His spilt blood we can become a part of the body of Christ, the Church. At that great wedding day in Heaven, all the desires of our Spiritual lives will be fulfilled in the relationship that we will have with God through Christ.

Jesus is waiting for the time when His Bride will appear in her clean, pure, unblemished, white garment denoting her righteousness. That righteousness comes through His sacrifice for His beloved. As part of the Church we must maintain that righteousness in our daily, personal conduct. We must wear the white linen

of Christ's bride.

We want to be part of that great wedding feast of the Lamb. We know that it is only through our acceptance of the work of Christ on our behalf that we can ever be qualified to participate in that feast.

We must not be as the foolish virgins who did not have the needed oil at the unknown hour of His advent. We must have the Holy Spirit within that we might be a part of that great feast in Heaven.

When an earthly wedding is scheduled, an invitation is sent out stating the date, time and location of the event. The invitation for the Marriage Feast of the Lamb has been sent out long ago. The date and the time are known only by God. We must be ready at all times for the call that the Bridegroom has come.

Are you prepared for that great Wedding Feast in Heaven? Have you made sure that you have the oil of the Holy Spirit in your life?

He is looking forward to that feast, are you?

M.C.Cook

THE FLOWER OF FAITH AND LOVE

John Bengel, a godly student of the Greek New Testament, called the holy kiss the flower of faith and love. In contemporary society this biblical principle is often considered irrelevant to the church in our day. The pseudo-sophistication and arrogant intellectualism of the modern world would dismiss this holy practice as a relic of days gone by. Perhaps it is time to take a serious look at what the New Testament has to say about this subject. We need also to examine the way the early church understood the holy kiss and how it was practiced among them. A third area of study should be those scholars and theologians who were not Anabaptist but believed the holy kiss to be both scriptural and imperative for Christ's church on earth.

Five times in the New Testament Christians were commended to salute each other with the holy kiss. This teaching was given

by apostolic authority. Each passage considered in its context will establish the holy kiss as a gospel doctrine to be continued in the life of the church until Jesus Christ returns. Four of these passages are found in the epistles of Paul. The fifth is in the writings of Peter.

Before opening these passages some time should be devoted to defining the word salute in both Greek and English. The biblical base for this teaching is larger than the five references mentioned above. The apostles sometimes spoke of saluting one another. The Greek word, aspassethe, is translated salute in the King James Version. Thayer's Greek Lexicon offers the following definition for aspassethe; a salutation was made not merely by a slight gesture and a few words, but generally by embracing and kissing. Such a salute says Thayer accompanied both welcome and departure. Salute is used in Acts and over twenty five times in the epistles. These usages are consistent with the above definition. These passages indicate the Holy Kiss was a significant practice among early Christians. Noah Webster defines both the verb and noun form of salute as greeting with a kiss.

Thayer defines the Greek word for kiss (philema) as a kiss used to welcome and dismiss their companions in the faith. Greeting with a holy kiss was not just for church meetings or love feasts. Where ever saints met they saluted in this manner. The manner of the salutation is made clear by the meaning of both salute and kiss. Noah Webster defines kiss as a salute with the lips.

In 1857 Charles Hodges, theologian at Princeton Seminary wrote about the holy kiss, "In the early church the custom was for Christians when they met to kiss; and in their assemblies, especially after the Lord's Supper, this token of Christian brotherhood was interchanged. Paul seems here to request, that when his letter was publicly read, the members of the church would give to each other this pledge of mutual forgiveness and love." (Charles Hodges, **First Epistle to the Corinthians**, page 372) Hodges had a good understanding of the theological meaning of the Holy Kiss and saw this simple practice as a token of "Christian brotherhood" as a pledge of forgiveness and love. Christians of this generation who still practice this ancient, holy way need to guard

against leaving it become commonplace.

The writings of R. C. H. Lenski in **Interpretation of First Corinthians** say, "Each person turned to his neighbor in the assembly and bestowed or received a kiss, and this bestowal and this receiving expressed the fact that all were in true spiritual accord. This kiss of fellowship was of the nature of a public ceremony and bore a public significance. The word 'holy' guards this kiss against misconceptions." (R. C. H. Lenski, **Interpretation of First Corinthians**, 1946 edition, page 784) Neither Hodges nor Lenski were Anabaptists but they did understand that the holy kiss was not a social custom but a meaningful exchange among God's people with deep spiritual implications.

Lenski brings up the point that the practice of the holy kiss is public. It is this reality that makes many uncomfortable with the concept. With the gay community becoming so open in the modern scene one may ask what will the non-Christian think if we practice the kiss of peace in our day. It might be well to remember that homosexual behavior was rampant in the Roman Empire in the days of the early church. This circumstance did not prevent the church from obeying God's word. The difference between the vulgar and sensuous behavior of homosexuals and the godly exchange of the holy kiss can not be mistaken by any thinking person.

Another important voice in support of the holy kiss was Robert Haldane who in 1816 was used of God to bring revival in Switzerland and France. This renewal came as a result of Haldane's teaching of the book of Romans. The exposition of Romans 15:16 show how important this man of God considered the scriptural practice of the holy kiss. Haldane said, "From the salutation sent to the brethren, Paul passes to the injunction of a form of salutation to be used among those to whom he wrote. He enjoins them to salute one another with a holy kiss. He calls it a holy kiss as distinguished not only from that which is sinful, but also from the kiss that merely expresses common affection. The latter was proper in itself as an expression of kindness among relations or friends; but this is grounded on the love that Christians should have for one another, and is a holy kiss. Much ridicule has been

cast on this practice. But it was enjoined on the churches by the apostles. It is again and again repeated, and was practiced by all the primitive churches." (Robert Haldane, **An Exposition of the Epistle to the Romans**, page 641) Haldane makes it clear that this practice is not a reflection of culture or of human social interaction, but was given the church by apostolic mandate. He also affirms the fact that the holy kiss was a universal practice in the first century church.

This study would not be complete without reference to the writing of the French protestant, F. Godet. When he comes to the sixteenth verse of the last chapter of Romans he joins these other nineteenth century writers in underscoring the theological and practical importance of the holy kiss. Godet had the following to say on the issue. "The apostle had just saluted in his own name the influential members of the different flocks of the church of Rome; but he naturally feels the need of also testifying his affection to the whole church; and he charges all its members to do so for him toward another. For this purpose they are to use the customary form of the brotherly kiss..." (F. Godet, **Commentary on St. Paul's Epistle to the Romans**, volume II, page 397) In his study Godet addresses the position taken by most of the reformers that the holy kiss was to be spiritualized. Godet sites the ancient document called the Apostolic Constitutions as ample proof that the church of the first few centuries believed the holy kiss to be a literal action not to be spiritualized. Romans 16:16 in his judgement shows the salute by a holy kiss brought to the mind of the participant the blessed unity of Christ's church. When they greeted with the kiss in their own assembly they were to be aware of a mutual bond with all the saints everywhere.

From these writers we get some insight into the theology of the holy kiss. They believed this command to the church came from the apostles and was to be obeyed. They imply that the holy kiss was a reminder of the brotherhood. It was a testimony to the reality of Christian fellowship. The very nature of this greeting speaks of the love of Christ shared by fellow believers. The kiss was an assurance of forgiveness and a right relationship. The strongest proof outside the bible for the practice of the holy kiss is

the writings of the Early Church Fathers. Those who heard the apostles preach did not hesitate to obey this scriptural injunction. Ignatius who was born A.D. 30 and died in A.D. 107 in his letter to the church in Tarsus closes it with the admonition to salute one another with the holy kiss. He wrote a letter to the church at Antioch in which he quotes II Corinthians 13:12. The Second Century writer Clement of Alexandria in his book called **Instructions** exhorts the church to keep the kiss of love holy so it would not be tainted by the sensual. Tertullian, whose writings are most complete with regard to the practices of the early church does not fail to teach as to the importance of the kiss of peace in their assemblies. The written works of these early Christian leaders demonstrate the continued use of the holy kiss in the churches of their day. It was well into the fourth century before the practice began to decline and that because of abuse.

One contemporary writer, namely, William Hendriksen of the Christian Reformed Church, very forthrightly addresses the teaching of the holy kiss prevalent in the primitive church. Of Paul's words in the fifth chapter of I Thessalonians Hendriksen says, "The form of this greeting is the 'holy kiss'...It was holy because it was a symbol of spiritual oneness in Christ. It was, moreover, a seal of Christian affection, the feeling which members of one and the same spiritual household cherish for one another." Hendriksen follows these remarks with a review of how the early Christians carried out this practice of brotherly love. (William Hendriksen, **New Testament Commentary on Thessalonians, Timothy and Titus**, pages 142-144)

While church historians and theologians give substantial evidence for why the church of the 21st century should continue the practice of the holy kiss, the basis of this doctrine must be the Word of God. We shall consider the scriptural passages in the order in which they appear in the New Testament beginning with Romans 16:3-16. The word greet or salute occurs fourteen times in this passage. Romans 16:16 says, "Salute one another with a holy kiss. The churches of Christ salute you." As we have already learned the Greek word used for greeting and salutation implies greeting with a kiss. Both the noun and verb forms of the Greek

mean to salute with the lips. This chapter in Romans makes it quite obvious what Paul meant by the holy kiss.

When the apostle wrote to the Corinthian church he said to them, "All the brethren greet you. Greet one another with a holy kiss." As in Romans Paul places this directive at the end of the epistle. He associates it with the common practice of the whole church.

The third giving of this injunction was at the close of the second letter to Corinth. The apostle introduces it with some loving exhortation to godliness. "Finally, brethren, farewell, Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." (II Corinthians 13:11-14) In this instance the instruction to salute with a holy kiss is placed between the encouragement to Christ-likeness in their walk and Paul's closing prayer calling for the full blessing of the Trine God upon the gathered church. This very arrangement gives evidence that Paul considered the salutation to be sacred.

Paul addresses this doctrine for the fourth time in his first letter to the Thessalonians. He closes the letter with a series of short exhortations of a practical nature and among them includes these words, "Greet all the brethren with an holy kiss." (I Thessalonians 5:26) The reader of this letter would have to conclude that the direction to greet with the holy kiss was as essential as any other exhortation in the chapter.

The fifth inspired word on the salutation is found in the writings of the Apostle Peter. At the close of his first general epistle he says, "Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus." (I Peter 5:14) Peter expands the concept of the salutation beyond holy to the inclusion of love. It should be noted that he specifies Agape love; the love of God. The apostles of our Lord Jesus Christ never intended that this holy practice should be a shallow church ritual but rather the sincere expression of Christian love and fellowship. Peter wrote many years after Paul showing the salutation to have continued as a

practice among all believers.

The Holy Kiss given to the church by the apostles is a biblical doctrine. That position is sustained by church history. It must be said that this sacred salutation is theologically sound and a necessity to the spiritual health of the church. It is a constant reminder that we are in the brotherhood of the redeemed. We are not just individuals having a relationship to God but a unified fellowship in pursuit of God's best. We are a body of believers committed to one another. The salutation is recognition of the practicalities of living in the family of God. Without such fellowship, love and concern for each other the holy kiss would be meaningless and hypocritical. When the salutation is real it is a quickening and dynamic force in the life of the church. May we never let the circumstances of our lives or the pressures of this godless world take from us the blessing of this simple, loving, holy and peaceful greeting of the people of God.

Brother Keith M. Bailey
Englewood, Ohio

WHAT IS YOUR LIFE

Daniel 5:27, "Thou art weighed in the balances..."

Hebrews 12:1, "Wherefore seeing we are compassed about with so great a cloud of witnesses..."

It is a blessing that many of us have a Christian heritage going back many generations. This gives us moral and cultural stability that many groups of people do not have. We therefore have a great cloud of witnesses, both from Bible times, as written about in Hebrews, chapter eleven, and up to and including modern times with our ancestors. These people, by their example, helped to point us, their descendants, to the Lord Jesus Christ.

The Mohler Meetinghouse was built in 1861. A visit to the cemetery will show us many interesting things. One of the oldest congregations of Brethren in Central Pennsylvania, the cemetery is still being added unto nearly every year. If we take a walk among the headstones, we read many of the older ones in the German language. Nearly every headstone has two dates on it,

along with the person's name and sometimes their age. A lot of the headstones tell us that the person was the spouse of the person represented by the neighboring stone. We learn nothing else about the person except the information found there. It would be wonderful if the headstone were like a book that we could open and read about the person whose remains occupy that little space. What kind of a person were they? Were they good to their children? Did they tell others about Jesus? The dates on the stone only tell us when they lived, not how or why they lived.

Those of us who have had to deal with their own mortality of times are lead to think on these things. What about us? What is our life? James 4:14 tells us, "...it is even a vapor, that appeareth for a little time, and then vanisheth away." Our name, and the dates on the tombstone, are all that future generations, should the Lord tarry, may ever know of us. Yet the name and the dates are things over which we have little control. We must concern ourselves with that which is between the dates. What has our life been? Have we been faithful to the Lord?

How vain is all beneath the skies!
How transient every earthly bliss!
How slender all the fondest ties
That bind us to a world like this!

The evening cloud, the morning dew,
The with'ring grass, the fading flow'r,
Of earthly hopes are emblems true,
The glory of a passing hour.

But tho' earth's fairest blossoms die,
And all beneath the skies is vain,
There is a brighter world on high,
Beyond the reach of care and pain.

Then let the hope of joys to come
Dispel your cares, and chase our fears;
If God be ours, we're trav'ling home,
Tho' passing thro' a vale of tears.

-Brethren Hymnal #544

Brother Lynn H. Miller

GOD WITH US

Isa. 7:14, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

This promise was given by Isaiah, to a king of Judah, who did not do that which was right in the sight of the Lord. He also worshipped idols. When in trouble, instead of turning to God, he turned to the king of Assyria. He refused to ask for or believe the sign which God Himself gave.

The sign was manifested when Jesus was born in Bethlehem. Matt. 1:22-23, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

God has always been with His faithful people. To Jacob, Gen. 28:15, "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Please read verses 10-15. Gen. 31:3, "And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee."

To Moses, Ex. 3:12, "And he said, Certainly I will be with thee, and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Ex. 29:45-46, "And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the

land of Egypt, that I may dwell among them: I am the Lord their God." Ex. 33:14, "And he said, My presence shall go with thee, and I will give thee rest." Please read verses 12-17. Lev. 26:11-12, "And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." Please read verses 1-46.

The Psalmist, Psa. 16:8, I have set the Lord always before me: because he is at my right hand, I shall not be moved." Psa. 34:18, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Psa. 145:18, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

Isaiah, Isa. 41:10, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Please read Isa. 43:1-7. Read Jer. 23:22-24.

Zac. 2:10-11, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee."

Matt. 18:19-20, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

John 14:16-17, 23, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you... Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Heb. 13:5, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will

never leave thee, nor forsake thee."

May God bless you all,
Brother William Carpenter

NEWS AND NOTES FROM KENYA

Greetings from Kenya in the name of Jesus, our risen Lord and coming Savior! Should not the knowledge that He is risen and coming for us make our hearts rejoice each day?? (I want to say "Hallelujah!" here—already the expressions of the Kenyan Brethren are rubbing off on me! I wish you could hear Bro. Hosea's heartfelt "Oh, hallelujah!")

We are enjoying life here, though there are many challenges and adjustments. The church people are cheerful and friendly. Most of them are faithful in church attendance, although punctuality does not seem to be a virtue they prize! We greatly anticipate the church services each week. The fervent singing and prayers and the inspiring preaching make Sunday a day to look forward to. Usual attendance here at Makutano is eighty, with more at Chesabett and fewer at Chepkornishwa and Ortum.

There is a women's meeting every Thursday afternoon, followed by a men's meeting. The native ministers' wives and the mission wives take turns leading the women's meeting. There are usually a dozen or so native women who attend. They are always attentive and seem eager to learn. Bro. Ray has been leading the men's meeting with a study on the Trinity. Alan said there is good discussion. With the open church building being at the edge of our yard, I enjoy standing outside listening to the men lift their hearts in song.

Bro. Merle and Sis. Cindy Sweitzer and their daughters arrived here January 13 for a two-month visit. It's been enjoyable working with them here.

We face many difficult situations in the work. For example, a young woman, Roselynn, who attended church regularly and has been baptized, has been very ill with malaria and in the hospital. We visited her often, and were not certain that she would survive.

However, she made a partial recovery and is now home. While hospitalized, Roselynn was diagnosed as HIV positive. Her husband is an alcoholic who is away from home a lot, but he is taking care of her for now. Roselynn also has a young son. We are concerned about her and want to help, but the HIV is a concern.

Bro. Merle is planning to help several couples legalize their marriages at the end of February. Many couples have lived together faithfully for many years, but have not made vows in a wedding service. They consider themselves to be married, but the missionaries here have tried to explain to them the necessity of making vows before God. They have many traditions in relation to a wedding service which require a significant amount of money. We are encouraging them to do away with some of these traditions in order to afford a wedding service. There is one couple here who will have their marriage legalized, (Abel and Grace, for those of you who know them), and another couple with whom we are working. There are several couples who will legalize their marriages at Chesabet.

Many of you know that a baby was killed in an accident here shortly after Alan and I arrived. Wednesday evening the young woman who was carrying the baby at the time of the accident (Salome, aunt of the child), told us that since the accident she has blamed herself and felt hopeless. On Thursday, Alan and I were able to sit for two hours and share with both Salome and the baby's mother, Caro. They freely expressed their feelings about the loss of the child, and we had a good discussion about sin, forgiveness, and serving the Lord. This seems to me to be the essence of being a missionary, and we were so glad for the opportunity to share with these young women.

Ray, Cheryl, Jonathan Pifer, Justin, Kevin, Alan and I are in the midst of Swahili classes, with Bro. James Musamba as our teacher. Bro. James is a good teacher, but Alan and I have concluded that we are too old to learn a new language! We have two weeks of class left, with classes held five evenings a week up at Ray and Cheryl's. We hope to be more effective in working with the people when the classes are over. It would certainly be an advantage to be fluent in Swahili, though many of the native people

here speak at least a small amount of English.

We are anticipating the arrival of Nevin and Theda Ebersole on February 8th for a three-week visit. They attend the Pleasant Hill Church of the Brethren in Pennsylvania. They will be living with us, which will make this a very full household!

We want to thank all of you who support this mission in prayer and financial donations. We appreciate every card, e-mail, and letter we receive. We especially request your prayers as we endeavor to share the Gospel here in Kenya.

Because He lives,

Brother Alan and Sister Brenda Meyers

PAUL BEFORE FELIX

Acts 24:1-27

After Paul was safely escorted to Caesarea, Governor Felix decided to hear his case. So Paul was kept in prison until his accusers could get there.

Tertullus was the lawyer (orator) hired by the Chief Priests to represent their case against Paul. We see that no holds were barred! They wanted Paul out of their way—permanently. So they hired the best lawyer money could buy. Note carefully how Tertullus and Paul each presented their cases before Felix.

Tertullus used flattery; he expressed gratefulness for the rule of Felix and respect for his time; the orator (lawyer) was lavish with his words of praise for Felix. Then, he finally got to the point. Paul was accused of being a pestilent fellow or a troublemaker, an agitator, and one who caused riots. He was also accused of being the ringleader of the sect of the Nazarenes (Jesus of Nazareth). Tertullus claimed that the Jews were going to judge him according to their law. He didn't tell Felix that what really happened was that a mob was trying to stone Paul to death. After Tertullus was finished, the Jews (ones who had hired him) affirmed that all that he said was true.

Then it was Paul's turn to speak in his own defense. He didn't have a lawyer to represent him. As we read the account of his

defense, it would seem that Paul's speaking and reasoning ability, and his knowledge of how to get around in society, served him quite well, and he really didn't need a lawyer, anyway.

Paul also began with some flattery; he expressed respect for Felix in the position of judge; gave an account of what happened; and gave a defense of himself against the false accusations that were brought against him. Paul quite adequately defended himself. Paul flatly stated that Tertullus and the Chief Priests could not prove the things which they were accusing him of. Then Paul "confessed" that he did believe the things contained in their Law, particularly in the resurrection of the dead.

(To all six of you who, along with my dear mother, read through these articles, I have a special favor to ask of you. As you can see, we are soon through the Book of Acts. If you have been enjoying this series, perhaps you would like to have some input concerning which Book of the New Testament you would like to see next in this series. If you have a preference, please let me know, and I'll consider any responses that you send as I make a decision about which Book to study next.)

After hearing both sides present their arguments, Governor Felix declared that he had to wait until he heard from Captain Lysias before he could make any decision on this case.

Now it happened that the wife of Felix was a Jewess, and so he sent for Paul again, and Felix and his wife both listened as Paul gave witness of his faith in Christ. Paul must have done quite well, because it caused Felix to tremble! Actually, this was a good illustration of the power of the Holy Spirit. So Felix sent Paul back to prison. The Bible also makes it clear that Felix would have been open to accepting a bribe. But apparently, Paul never offered him any money in exchange for his freedom. Note that this went on for two years! It sure must have taken Captain Lysias a long time to take a trip to Caesarea! Unfortunately, because Felix wanted to stay in favor with the Jews, he left Paul bound in prison.

Summary Thought...Would you be willing to remain in prison if you knew that paying a bribe would get you out? Would you be able to give a testimony of your faith in Jesus Christ that could

make a judge tremble? While it is true that the Holy Spirit will help us in the defense of our faith (Matthew 10:19), yet it's also true that we are supposed to always be ready to give an answer of the hope that lies within us (I Peter 3:15).

Respectfully Submitted,
Brother Robert S. Lehigh

TURNING THE GRACE OF OUR GOD INTO LASCIVIOUSNESS

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Jude 4-5

We should first of all define the word "lasciviousness." The Bible dictionary defines this word as coming from the Greek word, aselgeia, which designates shameless immorality. It would seem that lewd acts in public were common.

Jude informs us that certain men crept into the church unawares. These men did not begin a boisterous campaign to change the rules of the church. If they had done so, they, no doubt, would have received discipline. Rather they may have made subtle suggestions that Jewish legalism was a real danger. What they introduced was, in fact, a truth. But when a truth is taken beyond the bounds of Holy Scripture it becomes a lie!

God had taught in the Old Testament the danger of falling away and the judgment of God that would be applied. Jude reminds his listeners that they once knew this but that they had forgotten. The men that crept in had perhaps informed them that anyone in God's grace was beyond judgment. It almost sounds like the "once saved, always saved" doctrine was a problem back in the New Testament times, long before popular radio and television preachers expounded it.

Jude describes these men as ungodly men. In verse ten we find a possible description of these ungodly men. "But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves." These men may have taught that church standards that do not allow individual freedom are wrong. They probably did not mention specifics at first. In time they added detail. Were these the ones who the Apostle Paul was concerned about when he wrote I Corinthians 11? Remember the problem seemed to start with some questioning the need of a prayer covering and ended with ungodly acts at the Lovefeast. Did these men who crept in suggest that a little jewelry may not be wrong? Did they make subtle comments about what the definition of modesty is? We can only speculate but since these men crept in unawares we believe they may not have appeared to be ungodly.

In fact it seems almost certain that they taught the grace of God, which means these men were salvation preachers. They may very well have been quite sincere. It is possible that they preached about the angels who kept not their first estate, warning about Satan and his demons. They may have warned about Sodom and Gomorrah and the sin of homosexuality. However, they may have neglected to warn about the "little things" that lead to lasciviousness.

We would imagine that these men who crept in would have loudly protested if accosted with the accusation that they denied the only Lord God. If living today they may have protested that they stand firm on the Word of God. They might even declare that they use only the King James Bible.

To accuse them of denying the Lord Jesus Christ may have caused them to become very irate. They may not have realized that to deny the teachings of Jesus was to deny Him. While the New Testament was not written at this time, the teachings of Jesus and the apostles were used in the churches.

In the verse previous to our opening verse Jude gives the familiar instruction "that ye should earnestly contend for the faith which was once delivered unto the saints." This was what these men who crept in were disputing. In I Corinthians 12:25 Paul's

concern was "That there be no schism in the body; but that the members should have the same care one for another." Can these two ideas be reconciled? Since they are from the Word of God the answer is obviously, yes. The actual application is difficult. If we think of the body universal it seems like an impossible task. Even local congregations usually struggle with this.

It is not our desire to be the judge of who these ungodly men are. It is clear that lasciviousness, to one degree or another, is making inroads in the church. The downfall of Israel was their desire to be like and mix with other nations. Being separate from the world is becoming very unpopular. Doctrinal separation from others who name the name of Christ is even more so. May we be true to Christ.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

WHAT WOULD JESUS DO?

Ethel Beck

If washed in Jesus' blood,

Then bear His likeness too,

And as you onward press

Ask, What would Jesus do?

Be brave to do the right,

And scorn to be untrue;

When fear would whisper, Yield,

Ask, What would Jesus do?

This poem has prompted me to write along this subject.

When we have been washed in Jesus' blood, cleansed from all sin, people expect us to bear His likeness and imitate Him. In order to do this we must constantly ask ourselves. "What would Jesus do?" or "What would He have me to do in this particular

case?" We too often go ahead in our own way without asking what He would have us to do. The new year is not very far spent so we can still make this motto the test of every decision and undertaking throughout each day of the year. Then follow Him as near as we know how regardless of what the result may be. We must depend on the Spirit to direct us to know just what Jesus would do in each case.

Our aim in all our undertakings in life, should be to do the will of God, and not for the gain we may get out of it. Most people live for selfish interests and gains. But the Christian standard is higher than that. What would Jesus do? Let this be the motto for every business transaction and relations and every investment. Make it the test of our social activities. Do we have a clear conscience in regards to our reading material? What would Jesus have us read? Would He have us to fill our minds with the contents of the Sunday paper, leaving less time for His word and prayer on Sunday morning? When you find yourself in a perplexing situation, ask, "What would Jesus do?" The ministers might also ask what Jesus would have them to preach.

Let us be brave and courageous to do the right, and scorn the very thought of being untrue. When we are tempted to take the easier way, fearing what others may say about us, let us pause and ask, what would Jesus do? Then by trusting Him to direct we would receive strength to overcome. He said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world. (Jon. 16:33). He also has told us to follow Him, and as we do so we too shall overcome the world. In I John 5:4 we have, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." "But thanks be to God which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:57.) "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." (I Jno. 4:4.)

With these verses we have every promise in our favor to overcome the world, and the devil, and to live victorious lives through Christ.

Many Christian professors do not enjoy their Christian life because they have missed something. The change has not taken place in their hearts, therefore the old desire for worldly things remains. There is still condemnation there. They struggle on to find the Christian life a hard one. Jesus said, "My yoke is easy and my burden is light." He also says if we love Him we will keep His commandments and His commandments are not grievous. If we find them so, perhaps we have not become well acquainted with our Lord. When we really know Him we will love Him.

The apostles found it a joy to suffer for Christ. If we do not find joy in His service perhaps it is because we have not yielded our lives wholly to Him and made Him the Captain of our souls. We must make a clean sweep of all sin and entrust our all to Him before the Holy Spirit can take control. It might be that we have followed the world too closely and we know there would have to be some outward changes if the Holy Spirit would have His way. Then we think, "What will people say, they know we have been in the church for years and wonder why we are making some changes now." Of course they will not understand, not knowing the leading of the Holy Spirit. We have gone through some of these things and know God will supply all the needed courage to stand for Him through all tests and to face the people.

Sometimes when people are confronted about becoming a Christian, they remark "What will certain people say if I become a Christian and dress plain." They think it is hard to make the decision and face people's opinions. When we determine to make this all important decision regardless of what some others may say, the battle is almost won. We find it will not be nearly as hard as we thought it would be. For Jesus then gives us courage and strength to meet every test and trial and they will seem like trifles to what they had seemed before.

This is also true in settling problems in the Christian life. We may think we just cannot do certain things. If we decide to do as Jesus would do, then say by God's help we expect to do it, the battle is won. It will not seem nearly as hard to do as we had thought. When settling problems in regard to things which tempt us, let us settle them right, and once for all, so the same thing will

not be continually confronting us. When the devil tempts us again on the same line we can tell him to flee for we have that settled.

Let us not be so much concerned as to what people might say or think, but ask ourselves, "What would Jesus do?" Let us be determined to please our Lord rather than to please some people who may hinder our spiritual progress. It is to the Lord that we must give an account of our lives. When we come before the judgment seat of Christ will we be concerned about what people may think of us? No, we will be concerned about what our Lord thinks of us. Then why not be more concerned now as to what He thinks of us?

If all church members would make this subject the motto of their lives, the world would take notice. They would see that there is power in the Christian life and would know it is practical, having seen it manifest in every day life. When we answer this question of "What would Jesus do?" being honest with ourselves, and act accordingly, we find lasting satisfaction. It is worth every sacrifice we may have to make, in order to do as we think Jesus would do. I believe He would have us sacrifice more for His cause and to seek the lost.

What is it to be a Christian? Is it not to be Christ-like, to imitate Jesus and walk in His steps? May we all follow in His steps more closely than we ever have before.

Selected from the March 15, 1944
Issue of the Bible Monitor

BIBLE STORY

POWER AND COMFORT FROM GOD

Do you like to know what is true and right? Some people do not know, but there is a way that anyone can know the truth. Before He died on the cross Jesus said to His disciples, "If you love me keep my commandments. And I will pray the Father, and He will give you another Comforter, that He may abide with you forever; even the Spirit of truth."

After He had risen and was alive again, Jesus told His dis-

ciples to wait in Jerusalem until they were given power from on high. So when Jesus had gone back to heaven the disciples waited in Jerusalem as Jesus had commanded them.

On a certain day called Pentecost the disciples were all together in one place. There were about an hundred and twenty. All at once there was a sound like they had never heard before. The Bible says it came from heaven like a rushing, mighty wind. It filled the house where they were gathered together, and there appeared flames of fire that rested on each of them. The disciples were all filled with the Holy Spirit and began to speak in other languages. At this time there were people from many foreign countries at Jerusalem, and they spoke many different languages. But a strange thing happened—every man heard the disciples speak in his own native tongue the wonderful works of God—all about Jesus and how He was the Son of God and died so that everyone could go to heaven and be happy always if they would only do what Jesus said.

If you want to have peace and comfort in your heart and know what is good and true and right, study the Bible and learn to love Jesus and keep His commandments. Then you will receive the gift of the Holy Spirit. We cannot see the Holy Spirit, but we can feel His power. Jesus said, "He will guide you into all truth."

Brother Rudy Cover

ZION'S SURE FOUNDATION

God is our Rock and sure defense in Zion,
He was of yore our fathers' hiding place,
No tyrant's might can conquer Judah's lion;
And all his triumph by his grace.

At mercy's shrine his sovereign aid imploring,
The saints in every age have bowed,
Amid the scorching heat and tempest's roaring,
'Mid lightning's vivid glare and thunders loud.

When Satan in his hellish malice rages,
And would the Savior's little flock devour,
We all may shelter 'neath the Rock of Ages,
And thus escape the tempter's cruel power.

When daring nations rise and rage in battle,
With deadly weapons, bathed in human gore,
When clouds of smoke ascend and cannons rattle,
And madly rush the snorting steeds of war.

Or when the heavens and earth at last are shaken,
And all the world shall tremble at the shock;
But lo, the saints of God shall never be forsaken,
Whose feet are fixed upon the Living Rock.

Oh, view the potency of Peter's true confession,
Of Jesus Christ, the sure Foundation Stone,
And though the gates of hell may rage in bold aggression,
They never can the love of God dethrone.

-Geo. D. Zollers

OBITUARIES

CLETUS V. KAUFFMAN

Sister Cletus V. Kauffman, born to Elmer and Blanche Smootz, Antioch, West Virginia, on March 3, 1928, lost her battle with cancer and departed this life to go with the Lord on November 14, 2003. Preceding her in death were her father and mother and brothers Russell and Virgil Smootz.

Surviving are her husband Eugene "Gene" Kauffman with whom she shared fifty-seven glorious years and their four children: William "Bill" Kauffman and wife Carolyn of Gettysburg, Penn-

sylvania, Darlene Sites and her husband John, Kathy Merritt and her husband Kevin, and Regina Kauffman all of Broadway, Virginia. She had seven grandchildren and one great-grandchild.

Cletus was well known for twenty three years in the community as a child care provider. Many of these children are now fathers and mothers themselves and still call her Mamma K and Grandma.

On October 22, 1962 she and her husband Gene accepted the Lord as their personal Savior and were baptized in the river near Dayton, Virginia. They then chose the Dayton Dunkard Brethren Church to maintain their NEW life and have been ever faithful to that commitment.

Funeral services were held November 18, 2003 in the chapel at Grandle Funeral Home, Broadway Virginia with Bro. Kenny Wilkerson and Bro. Jason Reed officiating. The Myerstown Area Chorus sang several songs filled with the joy of heaven. Molly Miner, granddaughter, sang "My Jesus I Love Thee".

Cletus' husband, family and friends grieve her parting and miss her very much. We look forward to meeting her again over there where there will be no more pain and no more parting forever and ever.

INEZ IRENE CYBRY

Inez Irene (Reed) Cybry, 71, of Roanoke, Virginia passed away Thursday, January 29, 2004. She was a registered nurse, a graduate of the Roanoke Memorial School of Nursing, and worked in local hospitals, and as a private duty nurse for a number of years. She was preceded in death by her parents, Elder Roscoe Q. E. Reed and Ethel Dulaney Reed; three brothers, Nelson, Ord and Hollis Reed; and a sister, Reba Sue Reed; her husband, Anton "Tony" Cybry, who passed away Monday, January 26, 2004. Surviving are a sister, Alice R. Leah of Salem, Virginia; brothers and their wives, Harold and Lucy B. Reed of Roanoke, Virginia, Carl and Miriam A. Reed of Grandview, Missouri; sister-in-law and her husband, Leona Reed-Lovern and Clifford of Christiansburg, Virginia; and numerous nieces and nephews. Funeral services for Mr. and Mrs. Cybry were conducted from Oakey's Northern Chapel

on Sunday, February 1, 2004 with Wesley Wilson officiating. Burial was in Sunset cemetery in Christiansburg, Virginia.

MARRIAGE

HEISEY-ARMSTRONG

On October 18, 2003 Teena Heisey and Bro. Dustin Armstrong were united in marriage. They were married at Pigeon Forge, Tennessee and a reception was held the following Saturday in Ohio. Tenna is the daughter of Bro. Steve and Sis. Renee Heisey and Dusty is the son of Bro. Clair and Sis. Dyann Armstrong. The couple's address is 19187 Co. Rd. M, West Unity, Ohio 43570.

NEWS ITEMS

GENERAL CONFERENCE 2004

June 5-9, 2004

2004 General Conference will be held June 5 through 9 at Roxbury Holiness Camp Grounds, located ½ mile south of Roxbury, Pennsylvania on Route 997.

Those traveling on the Pennsylvania Turnpike (I-76), exit 201, take 997 south to camp grounds.

Those traveling Interstate 81 North or South, exit 20 (Scotland Exit), take 997 north to camp grounds.

There is plenty of room for campers and trailers. Please bring sheets and pillow cases. When making reservations, please state: date of arrival, approximate time of arrival, number in party, approximate time of departure.

Please send or call reservations to:

Bro. Verling Wolfe
115 Club Rd.
Bethel, PA 19507
717-933-4246

Bro. Justin Beck
480 Schubert Rd.
Bethel, PA 19507
717-933-5944

The telephone number for the camp grounds is 717-532-2208.

Lodging Committee

PLEVNA, INDIANA

Lord willing, the Plevna Congregation plans a spring revival, March 14 through 21, 2004, with Bro. Denny Myers from Dallas Center Congregation as our speaker.

Preaching services start each evening at 7:30 P.M.

Lovefeast services on Saturday, March 20, are at 2:00 P.M. for examination service and at 7:00 P.M. for Lovefeast.

Your presence and prayers are welcome.

Sister Margaret Birt, Cor.

DALLAS CENTER, IOWA

The Lord willing the Dallas Center Congregation plans to hold Revival Meetings from March 28 through April 4. We plan a Lovefeast service on April 3. Bro. Ray Stuber from the Shrewsbury Congregation is our evangelist. We invite all who can come to worship and fellowship with us any time throughout these meetings.

Sister Mary Meyers, Cor.

PLEASANT HOME, CALIFORNIA

The Pleasant Home Congregation is looking forward to their Lovefeast, Lord willing the weekend of April 9, 10, and 11. All are welcome to join us.

Sister Carol Walker, Cor.

BETHEL, PENNSYLVANIA

Lord willing, Bethel Congregation plans for Spring Revival meetings, April 11 through 18. Bro. Leonard Wertz from Quinter, Kansas will be our evangelist. Pray, come and worship with us that we all may give honor and glory to God each step we take.

Sister Fern Wolfe, Cor.

THANK YOU

We would like to thank all those who offered support through the Word, cards, flowers and especially prayers at the time of our mother's passing. We are thankful for the meal served at the church following the service.

The family of Sister Almeda Strayer

ADULT SUNDAY SCHOOL LESSONS FOR APRIL 2004

April 4 – An Absinthe Hangover or Fountain of Thy Youth – Pro. 5:1-20

1. Why does the beauty and charm of a strange woman deceive so many men?
2. Explain the analogy of a cistern and a fountain. Describe the great blessing in store for those who understand and apply it.

April 11 – RESURRECTION SUNDAY – Matt. 28:1-20

1. What would the Crucifixion of Christ mean to us, if it were not for the Resurrection?
2. Why were the chief priests and elders so unbelieving?

April 18 – Antidote for Laziness and other Financial Counsel – Pro. 3:9-10, 6:1-11, 23:4-8

1. Are we assured of plenty if we give the firstfruits of our increase? If not, then what is the application of this principle?
2. Does a slothful person think that he is slothful?

April 25 – Contrasting the Godly and the Wicked, Part 1 – Pro. 10:1-17

1. If you as a parent are grieving for a foolish son or daughter, is there anything that you can do?
2. Are we ever too old and wise to receive commandments?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR APRIL 2004

April 4 – Passport of Life—Pro. 12:15-28, Ezek. 33:14-19, Luke 10:25-28

1. In a broad sense, would you say that Christians today are finding the pathway of righteous?
2. If we love the Lord with all our heart, soul, strength, and mind; how will that affect our lifestyle?

April 11 – The Meaning of Easter – Mark 16:1-20

1. Why do you think that Jesus appeared unto Mary Magdalene first? Did she have greater faith?
2. Could we be saved without the empty tomb?

April 18 – Christians Race – I Cor. 9:24-27, Phil. 3:13-14, Heb. 2:1-2, II Tim. 4:7-8

1. What does it mean to keep under our body, and bring it to subjection?
2. What do we need to do with past failure if we are to obtain the goal?

April 25 – Sins of Youth – Job 13:26, Psalms 25:1-22, Jer. 3:23-25

1. What happens later in life if the conflicts and rebellion of our youth is not dealt with?
2. What character quality is required for God to teach us His way?

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BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OLIVE'S BROW

'Tis midnight, and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight, in the garden now
The suff'ring Savior prays alone.

'Tis midnight - and, from all removed,
Immanuel wrestles lone, with fears;
E'en the disciples that he loved
Heeds not his Master's grief and tears.

'Tis midnight – and, for other's guilt,
The man of sorrows weeps in blood;
Yet he, who hath in anguish knelt,
Is not forsaken by his God.

'Tis midnight – and, from other-plains,
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Savior's woe.

-Wm. Bingham Tappan

PREACHING CHRIST AND HIM CRUCIFIED

Easter has come again. While it has for many become a time of fashion and egg hunts, it has a more important message than such transient things. It is time for considering the Gift that God has given to us. When thinking of His Gift at Christmas time, it is in the soft tones of the nursery and the lullaby. It is a benign time of gift giving and friendship. Easter is a harsh time when the reality of Christ's suffering on Good Friday is apparent.

With the recent release of the film, "The Passion of The Christ", many have been appalled by the violence and bloodshed portrayed. It should confirm the depth of the suffering that Jesus endured to be our sacrifice for sin. Much of the horror of what happened that day has been drained from the story. We tend to forgot what a terrible price was exacted of our Savior on that cross.

We should remember that all the events of Jesus' life are tied together. Without the virgin birth, he would not have qualified to be the Passover Lamb. Without the terrible scenes of Good Friday, there would not have been a resurrection on Easter morning. Without a resurrection, there would have been no gospel message for us and others. Without the gospel, there would have been no point to the Christmas story.

Paul emphasized the theme of the crucified Christ. All who share the gospel share the crucifixion, even though the presentation may not be an explicit discussion of Good Friday events. All

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parts of the gospel are tied together, so sharing some parts will mean sharing this central theme.

Although our daily living may be under discussion, the fact of the crucifixion is a part of that discussion. Without the crucifixion, there would be no soul changing event that will make our daily living different than that of anyone else in this world. That event affects our lives, so we live differently than those who have not allowed that event to be a part of their lives. If we speak of the ordinances of the Church, we are also speaking of the crucifixion. The ordinances of the Lovefeast have a very definite connection with the crucifixion. The original events when the Lovefeast service was originated by Christ were in direct connection with His impending trip to Calvary. He wanted to leave His disciples with a remembrance of service, fellowship, love and sacrifice.

Our view of Christ and His work depends on our view of His crucifixion. If we view it as an unnecessarily, violent event that should be sanitized, then we miss the price that was paid for our sins. We should realize that Jesus, despite knowing beforehand how painful and terrible the experience would be, made it reality. In the Garden of Gethsemane, He prayed that that awful suffering might not be His to experience. Even, as He prayed he knew that cup would not be taken from Him. He knew that it was necessary for the salvation of souls depended upon His response to His Father's will.

The crucifixion of Christ touches upon all areas of our lives, thus whenever the Word is proclaimed, whether the crucifixion is expressly mentioned or not, it is a basic ingredient of that message. As a part of the foundation of our Christian belief, it is essential for our faith and practice. If we attempt to build our Christian lives without regarding the crucifixion, we will fail, for we will not have a foundation upon which to build. We must acknowledge our sins, be willing to put them under Christ's blood, and identify with Him through our acceptance of the plan of salvation.

As we identify with His death on the cross and His resurrection through our exercise of faith, repentance, confession and baptism, we are equipped to live a new life through the direction of the Holy Spirit. As those who have the Holy Spirit dwelling within,

we are compelled to live our lives as those who have been purchased at the highest cost. That cost was God's only begotten Son, who suffered a violent, painful, shameful death on the cross. As those so purchased we have an obligation to allow Him to have His way in our lives. We must acknowledge Him as our Savior as well as the Lord of our lives.

The crucifixion is central to the gospel of Christ. When we share that gospel we share the crucifixion, for without it, there would be no plan of salvation. Without a plan of salvation we all would be lost in our sins without hope.

As Easter comes, will you think of the terrible price paid by Christ as He suffered the scourging and crucifixion of the Roman soldiers? He died for you. Are you willing to identify with Him?

M.C.Cook

THOUGHTS ON THE NATURE OF THE NEW TESTAMENT CHURCH

The nature of the New Testament church has for many professing Christians been defined by secular sociology rather than the scriptures. The result of this approach is a secular view of the church, it becomes a religious institution that reflects and relates to the culture that surrounds it. In practice such a church is more oriented to the culture than it is to things above. Before long the ministries and outreach of the church are blatantly humanistic. In this scheme of things the felt needs of people are being addressed to the neglect of those spiritual issues so clearly set forth in the gospel.

Not only is the style and purpose of outreach distorted by the sociological view of the church it becomes a center for community activity. Basic to the nature of the biblical church is the concept of community. At this point there is a major contrast between the sociological understanding of community and the scriptural understanding of community. Those who accept the sociological perception of the church see community as meaning the geographical and cultural community which surrounds the church. The church expends enormous energy and money to provide all

sorts of community services. Millions of dollars have been invested in state of the art community centers by churches to win the community. Like all activity it attracts people but where are the measurable spiritual results?

The theological definition of community is the exact opposite of the above definition. Community means the people of God, those who by true conversion and baptism have entered the church. By the supernatural work of the Holy Spirit these believers have been made members one of another. Gathered by the grace of God from the secular community they are now in the new community of the Spirit born and blood washed saints. This new community is fundamental to the nature of the church as presented in revealed scripture. The secular community and the spiritual community are antithetical one to the other.

The question is rightly raised as to what is the church's obligation to the cultural community that surrounds it. The mandate to evangelize the secular community is the starting point. To carry out that mandate the church must bear witness to that community. The first step is to preach the gospel of Christ with boldness and clarity. The second step is the open confession of the believers throughout the community. The church dare not neglect the importance of personal witnessing to the power of Christ at the experiential level. The third step is the love that the believers have for each other. This should be so real that it will be evident to the most cynical and secular person in the surrounding culture. A forth step would be the loving, selfless acts of kindness by church members to those in need. That associated with a meek and quiet spirit in the face of unfairness and sometimes abuse will bring the final crack in the wall between the secular community and the holy community, Christ's church.

The church is the community where God is displaying His grace in the world. The church in vital union with its divine head needs no props from the outside. Peter described the nature of the church as community when he said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, a people of his own, that ye might show forth the praises of him who hath called you out of darkness into his marvelous light." (I

Peter 2:9) By these four word pictures Peter shows the New Testament church to be a community capable of showing the praise of God to those in darkness. The church is a chosen generation or race. Christian conversion implies that one has been translated from the kingdom of darkness into the kingdom of Christ. The church is a race of people born of God. The term "royal priesthood" suggests that those who make up the church have a family relationship with God that gives them spiritual privileges and glorious access to the presence of God. This holy community has both orderliness and government. The fourth picture is that of a peculiar people of God. More precisely Peter said they are God's own people.

If these biblical ideas of the church are taken seriously we are forced to take a new look at the interior life of the church and the outreach of the church. In the Book of Acts the early history has been preserved for all time. It is not a secular or human evaluation of the church but an account inspired by the Holy Spirit. The focus of those first Christians was upon the welfare of the spiritual community, the Assembly of God's people. Luke gives a summary of the driving forces that made up that community. "And they continued steadfastly in the apostle's doctrine and fellowship, and in the breaking of bread, and in prayers." (Acts 2:42) Luke goes on to tell the extent of community enjoyed in the first century church. "And all that believed were together, and they had all things common." (Acts 2:44) As a community of believers they were in one accord meeting daily in homes and at the temple for mutual edification.

With such an intense preoccupation with the spiritual health of the church itself how did they do in outreach in the secular community? The answer is "And the Lord added to the church daily such as should be saved." (Acts 2:47) The driving force of evangelism was not a vision or strategy or a structured program. The most successful church in all of history did its outreach with none of the above. The great ingathering of souls was a direct result of the overflow of spiritual vitality evident in the Jerusalem church.

The first congregation is a stark contrast to the average bible

believing church in modern times. The stated agenda of the apostolic church is often given secondary attention or neglected altogether. Invaded and redesigned by the secular culture the modern church is more and more a complicated mass of activity and innovation. Strong bible preaching, true assembly fellowship, the breaking of bread and prayers get a small spot on the agenda if there is room. The highly qualified professionals that direct churches today have little patience with the idea there can be no true outreach without revival. Revival empowers and equips the sacred community to touch the secular community for Christ. Shortcuts will not work. They may produce a facsimile but never the real thing.

If the church community (and I am speaking of the local church) is the key to evangelization of unconverted why does the modern church spend so much time on outreach and so little time on edification? Evangelism is not a marketing technique but a power encounter. The apostolic church had no methods for reaching the lost. The scriptural record shows no training classes or sophisticated plans for outreach. So far as we can learn there were no long sessions to cast a vision for outreach. No long meetings were devoted to plans and strategies for reaching their goals. The first concern of the early church was their spiritual state. The great ingathering of souls at Pentecost did not come as the result of a well ordered plan. A small community of one hundred twenty believers took Christ at His word by going to prayer. The promise on which they stood in that amazing ten day prayer meeting had to do with their own spiritual needs. They were weak, disjointed, fearful and untrusting; they had nothing in their favor but the promise of the coming of the Holy Spirit. God heard their prayers and sent the power of Pentecost upon them. When the fire of the Spirit came that weak, pitiful, hopeless community became the most dynamic force on earth. Three thousand souls were born into the kingdom of God that very day. The fire has never gone out. There has always been those who believe, pray, obey and reap the harvest.

The manner in which the first century Christians understood the church and its mission in the world commands itself to our

study in the twenty first century. To do this successfully we must be willing to stripe away the human innovations and in some cases poor theology and turn humbly to the New Testament. A fresh look at the church fathers to learn how they understood the church and its work should be a part of this renewal process.

Perhaps the first layer of human innovation to consider is building, real estate, and all the gadgetry of the modern world. The monetary outlay, the energy and time outlay, the risks and liability and divisiveness of all these material things is often an albatross about the neck of the church. We have forgotten that in the days when the church was most dynamic in growth it had no buildings at all. Their homes and some rented space was all they had available. They obviously did not perceive their ministry to be the provision of a well furnished community center for the use of the secular community. It was no doubt the mercy of God that the churches of the first three centuries were denied by government the right to own property. Such a legal obstacle in no way hindered their growth in numbers or in church planting. By this circumstance they were taught a true understanding of the role of buildings in the life of the church. They were spared the heresy of believing that a building was a church. They knew the assembly of God's people was the church and that church may meet in a building but from a theological standpoint that building is not the church. Most modern Christians do not understand this concept for they have been taught to associate everything about the church with a building.

This study is not advocating the abandonment of all church buildings but rather the abandonment of a wrong perception of buildings for church use. The Anabaptists from the days of the reformation have used modest, simple meeting houses designed for the comfort and needs of the gathered congregation. They understood that the building was for the sacred community on the Lord's Day and other occasions. Only a fraction of the life and work of the sacred community we are here calling the church takes place in the building for assembly. After church this holy community is scattered once again as salt and light in the secular community. The Book of Acts pictures the church spreading over

the Middle East, southern Europe, North Africa, and even into Asia without the buildings that we see so central for our outreach. What did they know that we do not know? They knew that buildings were incidental to the mighty spiritual overflow of a New Testament Church. They understood that the strength of the church was Spirit-filled and Spirit-led community committed to the headship of Christ, sound doctrine, recognition of authority, discipleship, discipline and unity. These early Christians believed that to profess saving faith in Christ required that one obey the commands of Christ. That kind of Christianity turned the world upside down in the first century and it can do the same thing in the twenty first century.

Brother Keith Bailey
Englewood Congregation

WHY GOOD PEOPLE STOP GOING TO CHURCH

Hebrews 10:24-25, "And let us consider one another to provoke unto love and good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

The importance of considering one another and exhorting one another increases more every day. The time is short, and the importance of Christian fellowship cannot be over stressed. The tendency in man is to go his own selfish way. We must continue in brotherly love. (Hebrews 13:1) Our love for God will lead us to huddle together against this world and the evil thereof.

Some might accuse this writer of being repetitive: going over the same material again and again. These things are necessary. We take vitamins every day in an effort to stay healthy. One dose of vitamins in the beginning will not carry us through. It needs to be daily. By the same token, those things which have been problems in the past must be reinforced so that the same mistakes are not made again.

If we love the Lord we will see the Day of the Lord approaching and prepare. He tells us to consider one another and our needs.

A person striving to follow the Lord but with a differing opinion need not be driven off. When this writer began to embrace the teachings of the scriptures, we began to attend a small gathering of believers for Sunday worship. We had not seen everything clearly yet, but expressed a desire to understand God's Word more perfectly. We were nineteen years old and from the world: what a challenge for anyone. Yet they approached me with love and told me of their desire to see me in heaven. You cannot argue with this type of logic. "For God so loved the world..." (John 3:16) "For the love of Christ constraineth us..."

There is many an honest soul in this world that is turned away rather than embraced by churches. These churches are so full of themselves and their own doctrines that they forget the reason that Christ died. What we need to do is start claiming people for Christ and pray until the person yields themselves to Him. We also need to love that person so much that they cannot help but yield, or get far away from our loving spirit. I heard one man say one time, "They love a person there, so much that they cannot stay in the middle. They must come completely, or go completely." There are a lot of fence riders in this day and age. They need to face a decision. They need to come to a crossroads. They need to be in an atmosphere of love.

This writer has seen many people pass into the next world. In some cases, there were many family members present. There was an atmosphere of love and need. They are sorry to see the person go. They will miss him.

The church was born in an atmosphere of love. It started with just a few: John and Mary at the cross. It grew to include those gazing up into heaven as Christ ascended. It grew to include all those in the Upper Room who prayed until the Holy Ghost descended upon them. It grew to the point where three thousand were baptized in one day and it has continued until today.

We must preach the love without judgment. People must know the truth. We love the souls of men, but God's spirit will not always strive with men. (Genesis 6:3) If we show love, and tell them the truth, it will be fine. Once, a lady was dying of cancer. She asked the doctor, "Am I dying? Tell me the truth, but do it

with love." Jesus did it. So did Peter at Pentecost. Ephesians 4:15 says, "But speaking the truth in love..." Two things are necessary here: truth and love. If we use them both, honest people will come.

Brother Lynn H. Miller

THE SUFFERING SAVIOUR

Ada Whitman

"Christ was a man of sorrows, and acquainted with grief. He was despised and rejected of men. He came unto his own, and his own received him not. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8.) Which was prophesied over seven centuries before, by Isaiah whose words are almost like those of an eyewitness, so alike are they and the scene of his sufferings?

After the solemn service, in the upper room on that memorable night, the Saviour, accompanied by the eleven disciples, walks onward with firm step, to the Garden of Gethsemane; knowing full well what awaits him. He sees most clearly the end and object of his passion, knowing he was sent by the Father to bear and atone for sin. As they journey, he no doubt astonishes them by saying, "All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee." (Matt. 26:31-32.) As they enter the garden, he leaves the eight and takes Peter, James and John and goes deeper into the interior to pray. He must have eye-witnesses for the sake of his future church. And too, might it not be the human feeling of the need of affectionate and comforting fellowship in his approaching conflict? "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4:15.)

As he taketh the chosen three, he saith unto them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." In agony he pours forth his thrice uttered petition, "O

my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." May we grasp the thought that the sufferings of his holy soul, here in Gethsemane, were more keen than the physical. It was not the suffering of the body, the death on the cross, that he prayed the Father to remove, for, if he were fighting a battle only similar to that which every martyr for the kingdom of heaven has fought before and since, the scholars are then superior to their master. How could he desire anything contrary to the counsel of God, who, when his disciples had exhorted him against giving himself up to suffering rebuked them so severely?

He knew that the redemption of mankind could not be accomplished without the cross, and the shedding of his blood, for to that end came he into the world. He only asks, if it be possible for the cup to pass from him, whose bitterness and horrors he was then tasting. What his soul experienced was only curse, estrangement and rejection. "God hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." What was destined to be endured by us on account of our sins, befell him. The apostle Paul in writing to the Hebrews, concerning the priesthood of Jesus, expressed himself in these words, "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared: though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:7-8.)

"The death with which the divine sufferer strove, could not be that which delivers the soul from the prison of the body; but only that the power over which is possessed by the devil, and which while separating mankind from fellowship with God, weighs upon them as the curse of sin. His mental sufferings were caused by his horror of sin which was divinely imputed in him that he might suffer for them as the representative of sinners. He sees all the horrible fruits and results of sin, in the curse, death, and endless perdition. He felt the consciousness of guilt, together with its terror; tasted and endured in our stead. All that is implied in being separated from God, deprived of his favor, estranged from his

affection, and a child of wrath, he feels as deeply inwardly, and vitally as if he himself were in that situation. Even the heavenly peace of his heart belonged to the things which was necessary for him to sacrifice, as the ransom for our souls. Can we, therefore feel surprised that when his suffering rose to this state of inward abandonment, the inquiry as to the possibility of the removal of the cup should, with stronger effort, be wrung from his soul?" This was the hour of the power of darkness, and no doubt Satan and his fallen angels contributed to the horrors of that scene.

It would seem that the Lord's repeated call to his disciples, when overcome by gloomy slumber, to watch and pray lest they should enter into temptation, show beyond question in what kind of society and atmosphere they were at that moment. The infernal powers surrounded him, the sorrows of hell he suffers, his sweat is as great drops of blood, and no one stands by to help him. Only an angel strengthens him.

The connection between that scene of horrors and the Garden of Eden, of which it is the awful antitype, is unmistakable. While in Paradise the first Adam reposed in the lap of Divine Love, and held peaceful converse with Jehovah: we see in the garden of Gethsemane the second Adam sinking in agony to the ground, under the oppressive burden of guilt, languishing, and horrified in the company of dark and infernal spirits. What was transgressed and violated in the former was suffered and compensated for in the latter. He wrestled with death. He entered into close contact with this last enemy. He became obedient to the Father's will and emptied the cup of its terrors, the cup of curse allotted to us.

As he comes forth victorious from his spiritual conflict in Gethsemane, he enters upon the path of bodily affliction. Until he has completed his ministerial office, no enemy dared to touch him. But the hour had come, and being betrayed by Judas, he willingly yields himself up to his enemies, and is subjected to the most disgraceful treatment.

Through a long weary night of trial, he suffered blows and bruises, was severely buffeted, was scourged according to the Roman law. His visage was so marred, more than any man's

when he was buffeted, smitten on the cheek, and crowned with thorns, and he hid not his face from shame and spitting. (Isa. 50:6.) "He is brought as a lamb to the slaughter and as a sheep before her shearer is dumb, so he opened not his mouth." (Isa. 53:7.)

He is led forth to Calvary, bearing his cross upon which he was soon to suffer and die, without the gate, for the sins of a lost world. There he feels the cruel nails in his hands and his feet. He is numbered with the transgressors, being crucified between two thieves; feels the sneering, mockery, and taunts of his enemies. Thus he suffers the ignominious death on the cross, which death seems to include all that pain and death can have of the horrible and ghastly dizziness, cramps, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds, all intensified just up to the point which they can be endured at all, but all stopping short of the point which would give the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish, the wounds inflamed, by exposure gradually gangrened; the arteries especially of the heart and stomach became swollen and oppressed with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst. Such was the death to which the Saviour was doomed. O, the compassion, when in such pain and suffering he cries, "Father forgive them for they know not what they do."

After hanging six hours between heaven and earth he cries with a loud voice "It is finished. Father into thy hands I commend my spirit." Thus the supreme sacrifice was offered up. From his pierced side, there came forth blood and water. God saw the travail of his soul and is satisfied. "There is therefore now no condemnation to them which are in Christ Jesus. Who walk not after the flesh, but after the Spirit." (Rom. 8:1.)

"Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgressions." Words cannot express; the

finite mind cannot grasp the depth of his humiliation and suffering.

"The Earl of Rochester was an avowed infidel; he spent much time ridiculing Jesus and the Bible. But upon one occasion, when he had read the fifty-third chapter of Isaiah, it took such a hold upon him that he turned and became a devout believer. Such a suffering Savior was more than he could sneer at."

O, that we realize what our redemption cost. It takes a spiritually trained heart to appreciate him.

He becomes our righteousness, if we believe on him and obey his word. Dear reader do you have this hope in your heart? If you are a sinner away from God, can you longer doubt and reject such a loving and compassionate Saviour, who has suffered so much for you? And who is waiting to give you all the blessings of his great love. If you will accept him and obey him, you then stand justified before God. If not, you will be condemned to everlasting punishment by God. O, the awful night of despair.

May we willingly suffer for his sake; patiently bearing our cross, and be able to say truly, and lovingly, with a full consecrated heart, "My Jesus, my Lord, and my Redeemer. Praise his holy name."

Though he was so abased in the flesh, yet God hath highly exalted him and he is now the resurrected Saviour, a great high priest that is passed into the heavens, interceding, at the right hand of God for his people.

Let us be true to him and say with the apostle, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:55-57.)

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A LIVELY HOPE

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again

unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter 1:3-5

As Christians we have a lively hope. Praise God! The word "lively" could also be rendered "living" according to Strong's Greek dictionary. Jesus Christ in His ministry referred to living water. Water that is without an outside outlet is stagnant. When our hope is hidden we are like dead individuals or stagnant water.

This lively hope is recognized when we call the God and Father of our Lord Jesus Christ blessed. This is not denying the truth of the Holy Trinity but acknowledging the supremacy of God to other so called gods.

This lively hope is dependant on His mercy. Yes His abundant mercy! While we are to strive for perfection, and we do not agree with the thesis that we are all nothing but sinners, we are certainly fallible, weak human beings. We are often prone to see the sin of others while neglecting to admit the sin in our own life, preferring to call it a weakness.

This lively hope is through the resurrection of Jesus Christ. The song writer says,

"I serve a living Savior, He's in the world today.

I know that He is living, whatever men may say."

Jesus Christ's literal bodily resurrection provided us with a spiritual resurrection from the dead. Yes, He had to first die on the cross and shed His blood through which we have salvation. But, according to Scripture, it was not complete until He arose from the dead.

This lively hope is an inheritance incorruptible. We do not have to worry about our inheritance being lost, as sometimes human inheritances are. Does this mean that we can never lose our salvation? No, the inheritance is never lost (by missing funds or investing in stocks or other earthly means of keeping funds which fail) but we can forfeit our inheritance by disowning the benefactor.

Our lively hope is an inheritance undefiled. It is true that there is a sense in which we are now a part of the Kingdom of God. But this inheritance is not defiled by human wealth. Peter reminds us in verse 18 of this chapter, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation (lifestyle) received by tradition from your fathers: But with the precious blood of Christ,..." The popular teaching that earthly wealth is part of our salvation is false doctrine.

Our lively hope is an inheritance that fadeth not away. Everything we own will someday perish. If we die it will belong to someone else. Most things that we have our heart set on perishes in a few short years. Many today are working beyond retirement age to acquire extra funds. You can now receive social security payments and a full paycheck at age 65. We are not saying it is a sin to do this. If it is for greed it will be all in vain since it will perish one way or another. Hallelujah! Our inheritance in Christ does not fade away.

Our lively hope is reserved in Heaven. God has prepared for us a place beyond our wildest dreams. Not only will it be filled with treasures, which we will no longer need, but it will be free of sorrow, pain and even death. People of wealth, and some not so wealthy, travel and make reservations all over the country, and even over the world. But all too often they fail to make the most important reservation of all.

Our lively hope is kept by the power of God. God the Father has given us the Holy Spirit (who is also God) to lead us into the paths of righteousness. He will keep us from stumbling into sin. He will lift us when we fall. But He will never override our free will to ignore or forsake Him.

Our lively hope is through faith unto salvation. Faith is trust in something greater than oneself or in something needed to support an individual. "God is great, God is good," is part of a prayer many teach their children. Do we really believe this or do we limit God to our human fallibility? True faith is recognizing God as the Creator, the sustainer and our final hope.

Our lively hope is reserved in Heaven for you. We can make that "me". This is a very personal thing. Many things in life are centered around family. It will be wonderful if the family is re-united in Heaven. Each member has to accept salvation for themselves.

Brother James M. Hite
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PAUL'S TRIAL BEFORE FESTUS

Acts 25:1-27

After Governor Felix ended his term of office, Festus came into power in that region. One of the most important roles of a governor of that region was to keep peace among the Jews. They were quite edgy, and didn't particularly like anyone ruling over them; Rome or otherwise! So Festus, after only three days in power, made a trip to Jerusalem, and stayed there for ten days. He wanted to cultivate friendships with the Jewish leaders in order to gain their respect, and to avoid rioting in his province. Any rioting that took place was answerable to Rome!

While Festus was at Jerusalem, the Jewish leaders brought up the case of Paul. Even though at least two years had gone by since Paul's arrest, they had not forgotten about him. They still wanted Paul dead. Perhaps they were so bitter at him for betraying their cause; after all, he had been one of them—a bright young student in their college—and very zealous of their cause until the time of his conversion to Christ. So they asked Festus if there could be a trial of Paul in Jerusalem. They were sure that their soldiers or somebody could kill Paul on the journey from Caesarea to Jerusalem.

Festus denied them this favor, telling them to come to Caesarea if they wanted to face Paul in a trial. So very shortly after Festus returned to Caesarea, the Jewish leaders went there too, and Paul was up for another trial. This trial seemed to be a sham! Verse 7 says that nothing was said that they could prove, and it was apparently easy for Paul to defend himself.

Festus still wanted to do what he could to please the Jewish leaders, and so he asked Paul if he were willing to be tried in Jerusalem. But Paul, still remembering the threat on his life, and knowing full well that they would try to carry it out, stated that he was being tried at the right place, being in Caesarea at Caesar's court! And he kept talking (verses 10 to 12, until he concluded with the statement, "I appeal unto Caesar!"

After counseling with his advisors, Festus said, "Have you appealed unto Caesar? Then unto Caesar you shall go!" And that was that. The gavel came down and the trial was over.

Was Paul right in making this appeal? Was he a man that just got worked up in the heat of passion and emotion? Or was this the Holy Spirit working through Paul to get the government to finance his journey to Rome?

Summary Thought...Always be careful with your words. Be sure, when making declarative statements, that you are under the power and guidance of the Holy Spirit. Could Paul have gotten off easy here? I don't know. Very likely, he needed to be guarded for the protection of his life. But the lesson for you today is: be cautious about what you ask for—you just might get it!

Respectfully Submitted,
Brother Robert S. Lehigh

THERE'S MUSIC IN MOTHER'S VOICE

There's music in a mother's voice
more sweet than breezes sighing
There's kindness in a mother's glance
too pure for even dying,
There's love within a mother's breast
so deep 'tis overflowing
And care for those she calls her own
that's ever, ever growing.

There's anguish in a mother's tear
where farewell fondly taking
That so the heart of pity moves
it scarcely keeps from breaking
An when a mother kneels to Heaven
and for her child is praying
Oh, who shall half the fervor tell that
breathes in all she's saying?

A mother, how her tender arts can
soothe the breast of sadness
And through the bloom of life once
more bid shine the sun of gladness.
A mother, when like even star
her course hath ceased before us
From brighter worlds regards us still
and watches fondly o'er us.

-Author Unknown

Selected by Sister Naomi Swartzentruber

BIBLE STORIES

THE MAN AND HIS WIFE WHO DIED

Acts 5:1-11

After the Holy Spirit had come, the Apostles were given great power to perform miracles and to convince the people that Jesus had come to life again after He had died on the cross. Many people believed the Apostles, and they were filled with the Holy Spirit. Because of this the people all loved one another so much that they became very unselfish and sold their lands and houses and gave the money to the Apostles to buy food and clothing for them as they had need. And the church had all things in com-

mon—no one was rich and no one poor.

Now there was a man named Ananias and his wife Saphira who sold some property and kept back some of the money and gave the rest to the Apostles. I suppose they received more money for their land than some of the others and agreed together, "We're giving as much as anyone; why should we give everything away? We'll just keep back part of it and see what happens."

When Ananias brought part of the money to the Apostles, he didn't say that he had kept some but acted like he had given all. He wanted others to think he was as generous as the rest. Of course God knew what he had done, just as He knows what you and I do, and it was revealed to Peter by the Holy Spirit. So Peter said, "Ananias, why has Satan caused you to lie to the Holy Ghost and keep back part of the price—you haven't lied to men but unto God."

When Ananias heard this he fell down and died. And some young men took his body out and buried it.

About three hours after Ananias died, Saphira, his wife, came in to the Apostles and Peter asked her, "Tell me, did you sell the land for so much?"

Saphira answered, "Yes, that's right, that was the price we received."

Then Peter said, "How is it that you have agreed together to tempt the Spirit of the Lord? The young men that have buried your husband will carry you out also."

Then Saphira fell down and died; and the young men did carry her out and buried her by her husband.

God knows everything. He hears what we say, sees what we do, and even knows what we think.

Brother Rudy Cover

SATISFACTION AT HARVEST

Ruth Drake

Another harvest season has passed and God has blessed us

far above our needs. Do we give thanks to whom thanks are due?

The words of the title of this article are the slogan of a certain fertilizer company and as such are used in all their advertising. The words impressed me in two ways, earthly satisfaction at harvest time and spiritual satisfaction at the judgment day. The fertilizer company guarantees satisfaction at the earthly harvest if their product is used. Man today is prone to trust in his own strength and the fertilizer he uses, leaving God out of the picture. We can prepare our soil in the best possible shape, use the best grade of seed it is possible to secure, add the proper amount of the correct fertilizer needed by our soil and yet if God withholds His blessings our crop will be a failure. In Jeremiah 3:3, God tells the Jews he has withheld the showers from their land. God can bring us plenty or famine as He sees fit. May we as a nation realize that we need to get back to God. (Mal. 3:7.) "Return unto me and I will return unto you saith the Lord of hosts."

May we also realize that God gives our increase in all things and that weak little man cannot control God's universe. As farmers may we prepare our earthly fields to the best of our ability, sow good seed and then leave the field with a prayer to God that all is His and we are trusting Him for the increase.

More-over let's not forget to say "thank you" for the crop when He gives it to us. But just saying "thank you" alone doesn't end our responsibility. (Psa. 24:1) "The earth is the Lord's and the fullness thereof and they that dwell therein." May we be just stewards with God's riches. (Mal. 3:10.) "Bring ye all the tithes into the store house that there may be meat in mine house and prove me now herewith saith the Lord of hosts if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Now just a few words about spiritual satisfaction at harvest time. How many Christians are sowing the seed that will bring satisfaction? The church is God's school for our earthly training. Do we respect our Heavenly Superintendent and get our lessons from day to day, or do we go to class with our book unopened and no lesson ready? May God's work be our daily textbook and may

we prayerfully prepare each lesson.

God has promised to draw nigh unto us if we will draw nigh unto him. Being Christians (like Christ) means so much more than just going to church on Sunday. May we come meekly and prayerfully to God asking that he may not be able to say about the Dunkard church what the Spirit said about the Laodicean church. May we buy the gold tried in the fire that we may be rich in God's sight, and ready to meet Him when he calls.

Selected from the April 15, 1944
Issue of the Bible Monitor

THE BOY AND THE MAN

J. H. Moore

Off for the Old World

To me an ocean voyage was delightful. It affords a rest—the first good rest that I had enjoyed for years. I could read, meditate, sleep or promenade the deck of the great vessel. Seasickness, even when the ship rolled and pitched in stormy weather, did not disturb me in the least. A few days in England, mostly in London, were full of interest. One day, walking in front of Buckingham Palace, I approached the soldier who was guarding the entrance to the royal and finely-ornamented grounds surrounding the historic palace. I told him where I was from, and asked permission to enter the grounds and pluck a few leaves as souvenirs. "We put people in jail for doing things of that sort," was his response. I told him that he would not have the privilege of putting me in jail, for I would not think of entering the royal enclosure without permission. An officer hearing our conversation, came up, and I repeated what I had told the guard. "All right," said he, "walk in and help yourself."

While here it was convenient to see Paris before starting north for Denmark and Sweden. We crossed the Strait of Dover after night in a storm. This was the most stormy voyage that I ever experienced. Nearly everybody got seasick. Two days were all that could be devoted to Paris. We ought to have had two weeks.

Even two months would have been short enough for a city so full of historic interest. The numerous monuments and memorial buildings, erected in his honor, along with royal palaces and royal grounds, indicated in unmistakable terms that Napoleon Bonaparte was the idol of France. The man of destiny, the man of war, had certainly left his impression on cities, towns and hamlets.

Starting from Southampton, England, we made our way to Denmark and Sweden-lovely lands, full of industrious people. Our company here consisted of D. L. Miller and wife, Christian Hope, W. E. Roop, May Oller, and a nephew, George Metsger. In the homes of the simple-minded people I slept and ate some of my meals. I was with them in religious services, and near midnight officiated in a love feast. Just before the feast the elder of the congregation came to me, saying: "Brother Moore, everything is ready, but we forgot about baking some communion bread, and now we do not know what to do." I told him that was unfortunate, and a like mistake should be guarded against in the future. However, I told him that if he would bring me a loaf of bread and a sharp knife, I would help them out for this time. The bread in Europe is quite firm. I sliced off several thin pieces and cut these into as long strips as the size of the slices would permit. Thus provided, as an emergency, the feast was celebrated with leavened bread.

From Rome to Damascus

Leaving Brother Hope behind, a railroad trip through Germany and Austria, with a few stops, brought us to the city of Rome, which as an active religious center is one of the most famous cities in the world. Here one finds more ruins and more ancient buildings than in any other place in Europe. The palaces of the emperors, the Coliseum and the Forum must have been immense structures, costing millions upon millions of dollars. What a Mecca this is for the historian! There are still great structures like St. Peter's and the Vatican. I did not get to see the pope, but I spent hours visiting nearly every part of the Vatican. I went down into the catacombs, explored the great underground city of the dead, walked the Appian Way, and stood upon the elevation near the site of the Three Taverns, from which Paul got his first glimpse of

the great city. A view of Rome from this elevation, when the city was in its glory, must have been grand beyond description.

In Rome I spent hours on what is known as the Palatine Hill, an elevation nearly one mile in circumference, and near one hundred feet high. During the balmy days of the city, the hill was practically surrounded by buildings reaching from the marble pavement to the summit, and constructed in such a manner as to back against the hill, and thus form a wall around the hill. On this hill stood the marble, ivory and golden palaces of the distinguished emperors, who from this costly center ruled the entire civilized part of the world. Here lived the men who reveled in wealth, power and wickedness. As I walked the once-gilded halls, still grand even in ruins, I thought, "How the great have fallen!" From the top of the hills I looked down into the valley, upon the ruins of the grand temples, memorial arches, public halls, and pleasure structures. Gazing upon these marks of greatness, I could understand how the glory of the great Babylon of earth had departed. While on the hill, I paused, with Brother D. L. Miller at my side, and there we had our photograph taken as we stood at what little was left of the costly judgment bar of Caesar. We stood there, not to be judged by the men who once presided there in royal splendor, but to pass our judgment on the acts of men, small or great, who lived and reigned without God in their hearts, and then died without the shadow of hope in the great beyond.

Another move by rail and water, with a stop at Naples and Pompeii, brought us into Greece, past the ruins of Corinth and on to Athens. No man can understand the history of Greece without studying the ruins standing around about Athens. Here was once the world's greatest center of fine literature, but now one looks upon more ruins than upon evidences of learning. Just how a great city could be developed into a perfect gem of art, and then sink into ruins, is one of the problems that must be charged up to the imperfection of the human race.

While this story may have a thread of history running all through it, still we are not writing history. So we went on, employing both water and rail, viewing Smyrna, looking upon the ruins of Ephesus and other points of interest, until Beirut was passed, and from the

eastern slope of Mount Lebanon we looked down upon Damascus, said to be one of the oldest, if not the oldest city in the world, and the paradise of the desert. With the right kind of government it might easily be made the paradise of the world. It has the soil, the climate and water power to make of it the ideal city for health, happiness and prosperity. It has been the waiting station for many of the most renowned kings, warriors and armies for which the Eastern world has been noted. To visit a city like this and then study its history on the spot is equal to a year in one of the best schools in the East.

When I was ushered into a large room in the Grand Hotel Besraoni, I was told by the clerk that I could have the room only a few days, for, said he, "The Kaiser, the emperor of Germany, will be here next week, and this room is to be occupied by him." At that time it might have been considered an honor to spend a night or two in the room used by the emperor of a great nation, and to have slept in the bed he had occupied, but in this case it was just the other way. I got the use of the room first, and as for the missed honor, the way matters now stand I am better off than the Kaiser. I can travel about the country as much as I please, and that is more than he can do. It is a long lane that has no turn.

NEWS ITEMS

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36331 Highway T
California, Missouri 65018
573-796-3041

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The correct telephone number for Thomas St. John is 419-737-2203. The correct area code for Eugene Kauffman is 540, for Reinhold Gunderman is 574, for James Eberly is 717. The correct address for Ronald Sines is 11809 Cypress Court, SW, Frostburg, MD 21532, telephone number 301-689-0140.

WEST FULTON, OHIO

The West Fulton Congregation is looking forward to their Lovefeast weekend, April 16, 17 and 18. Bro. Keith Snyder from Lititz, Pennsylvania is to be the speaker. Services start Friday evening at 7:30 and Saturday at 2:00. All are cordially invited to attend these services. Remember us and these services in your prayers.

Sister Dianne Heisey, Cor.

WAYNESBORO, PENNSYLVANIA

The Waynesboro Congregation plans to have our Lovefeast, Lord willing, on Sunday, May 2, 2004. We extend an invitation to come and enjoy a day of fellowship with brothers and sisters in the faith.

Sister Jane Valentine, Cor.

ATTENTION

Copies of the First Edition of the Dunkard Brethren Cookbook "Tasty Recipes" by Yvonne Mallow are still available.

If you would like a copy or copies send your name, address and phone number along with \$12.00 plus 2.00 for postage and packaging for each cookbook or you may call to order. Thanks!

Sister Yvonne Mallow

544 Miller Rd.

Clearville, PA 15535

814-784-0033

THANK YOU

I would like to thank all who had a part in making my illness more bearable. I really enjoyed the visits, cards, flowers, and most of all the prayers. God is so good. I'm much better.

Sister Pat Johnson

A NOTE OF THANKS

Brother Lynn and Sister Ruth Miller would like to thank the Brotherhood for their prayers, donations and physical help (and presence) in the recent loss of our house by fire, especially the Lititz, Bethel and Mohler Congregations. While we can but thank you, we know the Lord will bless you. The house may be gone, but the HOME remains.

Best wishes and kindest regards,
Brother Lynn H. Miller
70 Round Barn Road
Newmanstown, PA 17073

ADULT SUNDAY SCHOOL LESSONS FOR MAY 2004

May 2 – Pleading the Cause of the Poor and Needy – Prov. 14:21, 31; 17:5; 19:1, 17; 21:13; 22:2, 9, 16, 22-23; 23:10-11; 28:8, 15, 27; 29:7, 13-14; 31:8-9

1. In context, what does it mean to “remove not the old landmarks”?
2. Do we as Christians become neglectful of the needs around us because we have expectations that the state will provide?

May 9 – Mother's Day – Prov. 31:10-31

1. Does a virtuous woman seek to be served or to serve?

2. Do we as husbands give praise to our wives when it is due?

May 16 – Contrasting the Godly and the Wicked – Part 2 – Prov. 10:18-32

1. In consideration of verse 19, consider this: “There is nothing wrong with having nothing to say, unless you insist on saying it.”
2. In verse 26 what is the sense of “vinegar to the teeth” and “smoke to the eyes”?

May 23 – Unprofitable Companions – Prov. 22:24-25; 23:17-21, 26-35; 24:1-2, 21-22

1. Explain how the ways of an angry man become a snare to the soul.
2. Why does the wise man discourage association with those given to change and why does that bring calamity?

May 30 – Fools, Sluggards, and Gossips – Prov. 26:1-28

1. What might be the difference between doing something foolish and being a fool?
2. Explain the sense of “burning lips and a wicked heart”.

YOUNG PEOPLE’S SUNDAY SCHOOL LESSONS FOR MAY 2004

May 2 – Accountability – Luke 16:19-31; Ezek. 18:20; Rom. 14:12

1. Do the failures of parents and friends change anything concerning our personal accountability before God?

2. What did the rich man fail to consider while he lived on earth?

May 9 – Mothers – Ruth 1:1-22

1. When a mother loses her husband and her children, upon whom can she still depend?
2. What is a Christian mother's greatest desire?

May 16 – The Parable of Wheat and Tares – Matt. 13:24-43

1. In appearance, what do tares resemble?
2. In Jesus' parable, whom do the tares represent?

May 23 – The Temptation of Christ – Luke 4:1-19

1. What did Jesus use in His victory over the devil's temptations?
2. What did the devil use in the third temptation as he attempted to defeat Christ?

May 30 – Attire–Deut. 22:5; Isa. 3:18-23; Matt. 6:24-32; I Tim. 2:8-10

1. Do the things we choose to wear reveal to some degree what values we identify with?
2. Have you, in a spiritual sense, brought your wardrobe to the altar of God?

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BIBLE MONITOR

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MAY, 2004

NO. 5

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THERE IS A HOUSE NOT MADE WITH HANDS

There is a house not made with hands,
Eternal, and on high,
And here my spirit waiting stands,
'Till God shall bid it fly.

'Tis he, by his almighty grace,
That forms thee fit for heav'n;
And as an earnest of the place,
Has his own Spirit giv'n.

We walk by faith of joys to come,
Faith lives upon his Word;
But while the body is our home
We're absent from the Lord.

'Tis pleasant to believe thy grace,
But we had rather see:
We would be absent from the flesh,
And present, Lord with thee.

-Isaac Watts

THE FRUIT OF THE RESURRECTION

We have recently celebrated another Easter season. While many think only of the Easter bunny, colored eggs, egg hunts and fancy clothes, the message of Easter is far more important and serious than these worldly affairs. It is a message of God's love demonstrated through the sacrifice, burial and resurrection of Jesus Christ. Jesus knew that the only way that God's will for His highest creation could be accomplished was to actively give Himself as the sacrifice for the sins of Adam's descendants. While He might shutter at the cruel suffering ahead of Him, He was willing to yield His will to that of His Heavenly Father. He yielded to His Father as He yielded Himself to the soldiers of the Sanhedrin and the soldiers of Pilate. They became the instruments for fulfilling God's will. He died on the cross as the sacrifice that would satisfy God's justness.

Easter is not just about Good Friday. Easter is about triumph over death, hell and the grave. Easter is a victory over sin and the power of Satan. The resurrection shows us that there are bounds set upon the power of Satan. He can attempt many devices against men, but there is a higher power that will keep him from his purpose.

The resurrection of Jesus displays the approval of God upon the sacrifice Jesus made for the sins of men. He accepted the price paid by Jesus as the only appropriate sacrifice. A sinless, perfect

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sacrifice was needed and Jesus met that qualification.

Because Jesus was not held by death, hell or the grave, we can look forward to our own resurrection. There will come the time when we will meet death, but it will not be as terrible as we might assume, for there will be a resurrection. In I Corinthians 15, Paul wrote much of the resurrection. He wrote that death was necessary for a resurrection, just as death is a part of the germination process of a seed. Once the seed is planted, it must die to bring forth the living plant that will bear the new crop of seeds. The plant is different than the seed that was planted although it will bear seeds like the original seed.

Both the natural crop and the body's resurrection are a vindication of God's law that a man will reap whatsoever he sows. We know a particular crop will come from a particular seed. The choices made here will affect where and how we spend eternity. As the plant that comes forth from the seed differs from the seed, so our appearance and relationships in Heaven will be different than what we enjoy here. We will there know and be known as we have been known in this world, but our relationships will be different. Our major concern there will be the worship of God rather than our mortal relationships.

We recognize the effects of aging, disease and accidents upon the human body. It is evident that corruption works upon our bodies. As we age, we notice the changes that affect the senses and other functions of our bodies. Eventually the corruption of the body will bring death. Corruption will have had its work upon the body, but the resurrected body will be incorruptible.

Here our bodies are identified with the Earth. They have a human form and are subject to the forces and laws of this world. Life is valuable because it is during this time that we must make the most important decisions. We make decisions that not only affect our lives here, but also the eternal destiny of our souls. As God has given us life, we have the opportunity to commit our lives to Him. We can use life as time of selfish, foolish, unproductive, unspiritual activity or we can make the choices that will make our lives worthwhile not only while here but also in eternity.

We have our natural life to adjust our living to God's will. If we have fulfilled His will for our lives we can look forward to that which is spiritual rather than physical. We must pass the natural test before we can attain to the Spiritual.

Human nature has not changed since the time of Adam and Eve. It is only by the power of the Holy Spirit within our lives that we can overcome the old nature. As the old nature is replaced, we have a glimpse of God's perfect will and way. Without right choices in this life, we will never know that time of complete Spirituality.

When this resurrection is ours, death will no longer hold any terrors for us. We will know that the power of sin and Satan will have been limited. We can have a time of victory, just as Christ did on the first Easter. Our victory will be because of His victory.

Neither the law nor any other device can provide our salvation. It is only through the sacrifice, burial and resurrection of Jesus Christ. Have you accepted Him as your personal Savior?

M.C.Cook

PAUL'S DEFENSE BEFORE AGRIPPA

Acts 26:1-32

Governor Festus was between a rock and a hard place. He had given his word that Paul would be tried at Rome (Acts 25:12). But he didn't know what accusations to make against Paul before Caesar. And no Roman Governor wanted to send a trivial case up to Caesar! Agrippa came to visit Festus, and Festus thought Agrippa might enjoy hearing Paul's case. Also, Festus thought that Agrippa might be able to help him to write up the charges against Paul.

Herod Agrippa II was a great-grandson of Herod the Great, who killed all the baby boys in the area surrounding Bethlehem. He was the grandson of Herod Agrippa I, who killed the Apostle James and imprisoned Peter. Agrippa I was the Herod who died of the worms (see Acts 12:21-23.) Bernice was Agrippa II's sister.

At this time, Agrippa II would have been about thirty years old, and was the ruler of the territories northeast of Palestine. He was a friend of the Roman imperial family, therefore he was awarded the privilege of selecting the Jewish High Priest. Agrippa II was well acquainted with the Jewish religion and customs, and was a practicing Jew. Bernice tended to support the Jews, but she lived a very wicked life.

Paul had already made his defense to Felix and to Festus, and so now he addresses his remarks to King Herod Agrippa II. The purpose of this defense was for Agrippa's information, and can be divided into six parts: (1) the complimentary remarks, (2) Paul's early life, (3) his zeal in opposing Christianity, (4) Paul's conversion and commission by the Lord, (5) his ministry, and (6) his verbal jousts with Festus and Agrippa. This speech is the climax of all Paul's defenses.

(1) Paul's complimentary remarks. Paul declared that he was happy to be able to give his defense before King Agrippa, because he knew that Agrippa was familiar with Jewish customs and beliefs. He asked Agrippa to hear him patiently, indicating that he might get lengthy with his remarks.

(2) Paul's early life. Paul lived very strictly, according to the sect of the Pharisees. No good Jew could find any fault with him until his remarkable conversion to Christ.

(3) Paul's zeal in opposition to Christianity. Paul gets right to the point. He declares that he is on trial for his hope of the resurrection, and his hope in the promised Messiah. Paul originally did everything he could against the cause of Jesus Christ of Nazareth. Before his conversion, he was zealous in persecuting the followers of Jesus. Paul captured many Christians and shut them up in prison, and he did it on the authority of the chief priests of the Jews. He gave testimony against them when they were on trial for their lives. And he worked hard to make the Christians recant their faith in Jesus Christ. Due to Paul's zealous persecution, many Christians had left Jerusalem and were scattered into many foreign cities.

(4) Paul's conversion and commission by the Lord. Paul re-

counts how that on his way to Damascus to round up more Christians, a bright light suddenly shown round about him at midday. After Paul and those traveling with him fell down because of the intensity of the bright light, Paul heard a voice. It was the voice of Jesus. Jesus gave Paul his commission to the ministry. Paul was sent by Jesus Christ to spread the good news of the Gospel to the Gentiles. And Paul tells King Agrippa that he obeyed that heavenly vision.

(5) Paul's ministry. Paul began carrying out his special commission immediately in Damascus, from whence he had to escape by being let down in a basket at night. After escaping from Damascus, he went to Jerusalem, and then through Judaea, and then to Antioch. After that, Paul began his famous missionary journeys. And Paul declared that was the reason that the Jews at Jerusalem were trying to catch him and kill him. Paul continued his defense by declaring that he was still being obedient to that heavenly vision. Paul then made special emphasis about Jesus being raised from the dead.

(6) Paul's verbal jousts with Festus and Agrippa. Finally, Festus shouted, "Paul, thou art beside thyself; much learning doth make thee mad (or crazy!)." But Paul declared that he wasn't mad or crazy, but was speaking the words of truth. And furthermore, Paul declared, "the king" (meaning Agrippa) knows all about these things, because all the events concerning Jesus Christ didn't occur in some small corner! Then Paul pressed the issue with Agrippa. He asked, "King Agrippa, don't you believe the prophets? I know that you believe!"

Then Agrippa said to Paul, "Almost thou persuadest me to be a Christian." Some versions translate this question like this: "Do you think that in such a short time you can persuade me to be a Christian?" (NIV) In any case, Agrippa was somewhat shook, because they all stood up and left the room! Agrippa told Festus that Paul might have gone free if he hadn't appealed to Caesar. (I suppose he didn't help Festus very much in writing up the charges against Paul!)

Summary Thought...I don't know how much time Paul had

to prepare for his defense before Agrippa, but he had quite an offense! This reminds me of the words of Jesus in Mark 13:11, where He said, "But when they shall lead you, and deliver you up, take no thought before hand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost." Paul's report concerning the commission that Jesus gave to him would serve well as our mandate (as Christian believers): We are to be a witness of the things that we have heard, opening people's eyes, turning them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and an inheritance among all who are sanctified by faith in Jesus Christ!

Respectfully Submitted,
Brother Robert S. Lehigh

WORRY

Mark 3:19, "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."

Excessive worry causes us to give up hope and sink into a "what is the use" mentality. Excessive worry clouds our thinking and keeps us from attaining the prize of Eternal Life. Regardless of what happens in our life, we cannot let circumstances rule us. We must put all our trust in the only One who can save us.

What is worry but a lack of trust in God? Worry is a cycle of inefficient thought and action, revolving around a center of fear. Worry causes a person to think unclearly, not seeing the real picture. Paul tells us in Philippians 4:6, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

The Bible tells us how to cast our care away, who to cast it upon, and the end result. Just as King Hezekiah was told of God to "set your house in order, for thou shalt die, and not live." (II Kings 20)

We, as Christians are told of our journey and how to prepare for it. We are given important instructions. Worry only interferes with the carrying out of those instructions. Worry puts doubts in our mind and causes us to look away from the One we are to follow.

Worry is sin, and so is anything that causes us to look away from God. We are reminded of how Peter wanted to walk on the sea as Jesus had done. Jesus beckoned him to come, but Peter "saw the wind boisterous," and "he was afraid:" and began to sink. At the last second he remembered who had beckoned him, and he cried, "Lord, save me." (Matthew 14) We many times are that way, remembering at the last moment our deliverer. Fear and worry go together. Ignorance also plays a part in this scenario.

Worry is an old man with bended head, carrying a load of feathers that he thinks are lead.

On Christ the solid rock, I stand.
All other ground is sinking sand.

Brother Lynn H. Miller

KENYA KNOTES

The week of April 19th was a very, very busy week for us. Monday, Tuesday and Wednesday Ray was gone all day. He returned home in time for supper and was gone again until after everyone was in bed. Tuesday and Wednesday he and Alan had gone to Ortum and then to Chepkorniswo for discipleship classes. Monday night they went to visit some people from here at Makutano. Tuesday night they had minister's meeting and then on Wednesday night Ray took Francis's son to Eldoret. I was really looking forward to being able to be with Ray on Thursday...but Ray called to Eldoret in the morning and found that Francis's son had died in the early morning so they were planning a trip to Eldoret. Then they met Francis in Makutano so they didn't have to go. But they were going to take Francis home and be with him when his family found out. Since it was a fight that caused the death there were some hard feelings and bitterness already there before he even died. They wanted some la-

dies to go along, and I wanted to be with Ray some and also felt I wanted to be there for Lois. So Brenda said she would do Bible Study for me and keep an eye on the girls.

It was a very interesting and sad experience there. The family took it very hard, and there was a lot of bitterness and anger. We spent time praying with different ones of them, trying to get their anger under control and also supporting Lois who was trying to be strong for her children. Then after sitting by me holding my hands she let go and fainted onto the ground. After we were able to wake her up again she was able to cry and relieve a little of her stress. Please continue to pray for them.

On Saturday in the afternoon Florence, Brenda and I went to see Edwin's wife, Jane, and their new baby boy. We weren't sure where she lived so we had to stop along the way and ask. We finally arrived there and had a good visit. She fixed us some tea and maandazi. Their little guy's name is Elijah. When we went to leave they told me I had a flat tire. It looked pretty bad, but I didn't know where I was going to get air since we were way off the main road. When I got out on the dirt road it didn't look so bad so I just headed on home and got air when we got to Makutano.

We went to Chesubet for church on Sunday. It was just our family. Gilbert was to go along, but they had him to go to help out at Chepkorniswo instead. It rained while we were there and it was a little hard to hear some of the time because of the rain hitting the tin roof over our heads. Looking back I see that I wrote that we went to Chepkorniswo on the 11th, but that should have been Ortum instead.

Tuesday the 27th was Cherilyn's birthday, and again we had a funeral on one of our girl's birthday. In January little Jonathan was buried on Courtney's birthday. Alan's family (except for the two youngest), our family and a few others went down to the funeral. Jonathan had taken a van load of people down on Monday and he stayed there over night. We were planning to leave around 9:30, so we got the girls all ready. Then we heard the funeral was to start at 11:00 so I went ahead and got some of the girls' school done, and then we left at 10:30. When we got there some of the

people were killing a goat for dinner and some were digging the grave. They said they were planning to start at 1:00. Phillip wasn't there yet so Ray and I and the four younger girls went to his house to see if we could find him. He had already left when we arrived there, so we visited with his wife awhile, and held their little baby. The girls also had fun playing with their baby goats. His wife also had to fix us some chai. The funeral started soon after we got back to Francis's. First a group gathered and we went back to Enoch's house where they were keeping his body. The Casket wouldn't fit through the door so they had to remove the door jamb, which they had done to get it in. Then as the men carried the casket we all followed singing. After the family testified, Alan had the message. Then they had a viewing. Everyone who wanted to view did so and stood in a line on the other side of the casket. From there we walked on down in the yard to the grave site. Hosea had the graveside service. Then they put ropes through the handles on the casket and lowered it down. But after they got it down some of the older men that were present (as is their custom) wanted to make sure the body was on its side so the boy could rest well. So a man jumped down there and opened the casket and tried as best he could to see the body was on its side. Veronica, Juanitta and I were right on the edge of the hole when the man got down there, and the people began pushing and we almost fell in. I tried to push ourselves out to where it was safe. Then as the group was singing the men began filling the hole up with the dirt. Oh, how the dust flew and it didn't take them but a couple minutes to fill that hole. We left for home after eating a little rice and meat.

When we arrived home I had to kick into gear. It was already about 6:00 and I needed to fix supper for all the visitors that were to come. Ray ran to town and ordered some chips (French fries). Then the girls went up on the hill and ordered some skuma (greens). I had put the chicken in the oven in the morning and cooked it all day so it was well done. I made beef cubes, chicken, skuma, ugali, rice, and we also had chips. Then we had cake and ice cream. It was also Hosea and Florence's son Jason's birthday. So we had all of them, Alan's and some other young people

that I didn't know were coming. It was about thirty people in all. We had a good time, but were all tired by the end of the evening.

On Friday afternoon at 2:00, Florence, Alice, Brenda and I went to visit Florence Mitsi. She wasn't home so we went to visit her sister Rosalyn instead. After I left, Ray and Michelle went to Chepkorniswo to get his Bible that he had left there on Tuesday. I returned home about 6:00 and Ray wasn't home yet so I hurried and fixed some supper. They came home around 7:00. He said they told him he had to wait because "the kitchen was almost ready." He figured they were making tea. Then they came out with big bowls of ugali and skuma. Then when they finished that they had to wait because Loice was milking the cow to make chai.

Sunday we were here for service. Ray taught Sunday school and we had a good lesson. Then James preached on "Not Being Ignorant of the Devil's Devices". It was a wonderful message, and we all came away blessed. We had lunch of roast beef, potatoes, carrots, coleslaw and éclair dessert. Then we all lay down and rested. Ray and I went to church at 4:00. Alan taught the first discipleship class here at Makutano. We had a lot of good discussion at the end. Hosea, Florence and their family came up in the evening. We had some good fellowship and some popcorn, cookies, tea and the dessert left from lunch.

Well, that is a touch into our busy weeks. I know it doesn't cover everything that goes on around here. I haven't mentioned all the people that stopped in, needing assistance or whatever. Like the other day we had two blind men stop in. The one can see a little and he helps the other one along. The other one is totally blind. His one eye was mostly just a hole, and the other eye was just like a brown ball. They wanted help to buy some maize seed for their blind group to plant.

Please continue to pray for the work here. And also pray that God will give wisdom to know how to answer the questions that come along. God bless each of you.

The Noeckers

GENERAL CONFERENCE PROGRAM

of the

DUNKARD BRETHREN CHURCH

to be held at

Roxbury Holiness Campgrounds

Roxbury, Pennsylvania

June 5-9, 2004

7:00 A.M. Morning Worship	2:00 P.M. Afternoon Service
7:30 A.M. Breakfast	5:00 P.M. Evening Meal
9:45 A.M. Morning Service	7:00 P.M. Evening Service
12:00 Noon Lunch	11:00 P.M. Curfew

SERVICE	SPEAKER	SUBJECT	TEXT
Sat.P.M.	Steve Aldinger	The Danger of Modern Day Spirituality	I John 4:1-6
Sat.P.M.	Kenneth Wilkerson	"Lord Help Me"	Luke 14:22
Sat. Eve.	Milton Cook	Peter, Paul, James & John	Gal. 2:6-21
Sun.A.M.	Sunday School (Children Only)	God Provides Manna in the Wilderness	Ex. 16:1-31
Sun.A.M.	Phil Gish	Ho, Everyone that thirstest	Isa. 56
Sun.A.M.	Tom St.John	To Be Supplied	
Sun.P.M.	Keith Bailey	The Person and Work of the Holy Spirit	Acts 19:1-20
Sun.P.M.	Ray Stuber	Notes from Noah's Notebook	Gen. 6
Sun.Eve.	Lloyd Lorenz	Young People's Message The Set of the Sails	Jer. 22:21
Mon.A.M.	Bible Study-Adults: Children:	Christ's Second Coming Here Am I	I Thess. 4:13- 18; 5:1-10 I Sam. 3:1-21
Mon.A.M.	Jason Reed	Not Many Fathers	I Cor. 4:15
Mon.P.M.	Jeremiah Johnson	The Master Plan	John 10:10
Mon.P.M.	Dennis Myers	More About Jesus Would I Know	Matt. 11:29
Mon.Eve.	Robert Lehigh	Integrity	Job 2:1-13
Mon.Eve.	Mark Andrews	To Be Supplied	
Tues.A.M.	Bible Study-Adults: Children:	The Great Commission The Lost Sheep The Lost Coin	Mark 28:16-20 Matt. 18:10-14 Luke 15:1-10

Tues.A.M. Kevin Funk

To Be Supplied

Tues.P.M. John & Claudia Meyers - Youth Activities Program

Tues.Eve. Henry Walker

Missionary Message

A Few Good Men

Jud. 7:1-22

AVOIDING THE REAL ISSUES

(Worshipping the golden calf)

Exodus 32:1-6

"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron and said unto him, Up **make us gods**, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him."

Moses had gone up into the mount to commune with God. There he was to receive the Ten Commandments. The Israelites became weary of waiting for his return. The real issues found in this first verse were that the people forgot that it was God, not Moses that brought them from bondage in Egypt. Moses was only an instrument used by God. Secondly, their hearts strayed from the true God as they would be prone to do again and again.

"And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And all the people brake off the golden earrings which were in their ears and brought them unto Aaron."

How many popular preachers today would preach long and hard against young boys and men having earrings in their ears while their wives and daughters wear them with their approval? The real issue is **what God are we serving?** Is it the god of popularity or the Lord Jesus Christ as fully revealed in the New Testament?

"And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt."

The previous chapters describe how Aaron was made a high Priest. The real issue was that a delegated leader refused to stand firm for the Truth and, instead, bowed to the wishes of the people.

"And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord."

The real issue is that Aaron, a delegated leader, joined the people in declaring a false worship to be a feast to the Lord. In our modern churches amusement and worldly pleasures and actions are being proclaimed to be a feast to the Lord. Attendance at the theatre, once denounced and forbidden by plain churches as well as other evangelical bodies, has now been proclaimed to be the greatest instrument for spreading the gospel in our century due to the movie, "The Passion of the Christ."

"And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play."

Remember the people brought these offerings after Aaron declared the day to be a feast to the Lord. Did the people actually believe God would accept their worship of the golden calf as long as they brought offerings to Him? It would seem as if this was the reality of the situation. The real issue is will our offerings be accepted by God? Some gatherings are very emotional in their worship. We are not opposed to allowing our worship of God to be illustrated by a show of emotion. But God is not looking for emotion. He is looking for faithfulness! We do not believe God is impressed with loud music by man made instruments. We believe he desires the pure worship of human voices.

This verse also mentions that the people sat down to eat and drink. There is nothing wrong, in our humble opinion, in having a church meal. We practice this at Lovefeast and some congregations during revival as well as other special events. But a paid meal is something different. That they rose up to play implies more than having a sport recreation, according to Bible authorities. But it does raise the question of church sponsored recreation. Does this add to or take away from the spiritual atmosphere?

sphere of a meeting when the young people (and sometimes adults) anticipate such activity following worship? Beyond this, do we warn our young people about the dangers that some activities can lead to?

God's anger waxed hot because of these actions. The dialogue between Moses and God following is one of the hardest passages of Scripture to understand, in our opinion. But Moses was an intercessor for the people, just as Jesus Christ is for us.

Aaron tried to put the blame completely on the people. He came up with the ridiculous statement that he put the earrings in the fire and a calf jumped out! Are Church leaders willing to take the blame for their weaknesses and failures? Do the followers try to persuade them to "make us gods"? Are we avoiding the **real issues**?

Brother James M. Hite
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BIBLE STORY

THE MAN WHO DIDN'T WALK TILL HE WAS GROWN

Acts 3:1-11

Can you remember when you first learned to walk? I don't suppose you can because nearly all of us learn to walk when we are very young. One time there was a man who was born a cripple, a lame man who had to be carried around by others. He had never known what it was to walk and run and jump like other boys and girls. When he became a man his friends took him to the temple gate that was called "Beautiful." Here he would sit or lie down to beg money or ask alms of the people who would pass by. This particular gate of the temple called "Beautiful" was the most expensive and magnificent of all the temple gates. It was made of solid brass and was seventy-five feet high. The doors of the gate were sixty feet high and inlaid with plates of silver and gold. It was indeed truly beautiful.

The Jews had three times in the day when they would pray to

God – at six o'clock in the morning, at twelve o'clock noon and at three o'clock in the afternoon. At three o'clock Peter and John were on their way into the temple when they heard this poor beggar that was a cripple asking them for money. Now Peter and John were poor people and they didn't have any money, but they did have something. And what do you think it was?

Peter said to the lame man, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And Peter took him by the hand and lifted him up, and immediately his feet and ankle bones received strength.

Then the lame man that was healed went with Peter and John into the Temple. But he couldn't keep still. The Bible says he walked and leaped and praised God.

Brother Rudy Cover

A GOOD SOLDIER

Harold R. Van Dyke

"Thou therefore endure hardness, as a good soldier of Christ Jesus." (II Tim. 2:3). The Christian is a soldier not fighting a carnal warfare; (II Cor. 10:3-6), "For though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought of obedience of Christ; and having a readiness to revenge all disobedience when your obedience is fulfilled." We are to fight the fleshly lusts which war on us as in I Peter 2:11, we find, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

A good soldier of Christ must fight a good fight and those who fight a good fight shall be rewarded. In II Timothy 4:7-8, we see that Paul says, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day and not to me only but unto all them also that love his appearing."

It takes a fight in the life of today to keep the faith and to hold the teachings of the Bible. In these times of war the Christian soldier has a war to fight that the carnal soldier knows nothing of but if we only hold out faithful we will get our reward in heaven which is eternal life and the crown of righteousness.

If the Christian soldier was kept under as strict a discipline as soldiers of the nation are, and if they would be trained and drilled in the word of God and taught the readiness, sincerity, and thoroughness of the Gospel as the soldiers of the carnal warfare are taught to kill and destroy their fellowman, many, many more and greater victories would be won for Christ and His cause than there are won today. How many Christians today are ready to deny themselves of the comforts of home and the other comforts of life to live and to fight for Jesus as the soldiers of the carnal warfare are required to do for their country? To be a good soldier of Jesus Christ requires that we be ready to give up the affairs and interests of life for Christ's sake. (II Timothy 2:4), "No man that warreth entangeth himself with the affairs of life; that he may please him who hath chosen him to be a soldier."

In the end a soldier of the world receives a reward for faithful service to his country. However his reward is one that will perish and pass away with the time and is very small compared to that of a Christian soldier who has been faithful and true to his God. The Christian's reward is unfading and will not perish. (I Cor. 9:25-27.) "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be castaway." We also see that eternal life is the reward of the soldier of Christ for his obedience and well doing in this life.

(Romans 6:22-23) "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life, for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The Christian soldier has every reason for striving, willingly

and gladly under hardships and trials for Christ as the reward is certain for those who are faithful and obedient. Let us work more for the Lord and strive harder for more victories for Christ and His cause in the future than we have in the past. Always keeping in mind that the soldier of the carnal warfare only receives a perishable reward while the "Good Soldier of Christ" receives the reward of life everlasting. What greater reward than this could be given to the faithful soldier for his fight for Christ on this earth?

Let God have your life. He can do more with it than you can.

Selected from the May 15, 1944 Issue
of the Bible Monitor

A.S.A.P.

Ever wonder about the abbreviation A.S.A.P.? Generally we think of it in terms of even more hurry and stress in our lives. Maybe if we think of this abbreviation in a different manner, we will begin to find a new way to deal with those rough days along the way.

There's work to do, deadlines to meet;
You've got no time to spare,
But as you hurry and scurry-
ASAP – ALWAYS SAY A PRAYER

In the midst of family chaos,
"Quality time" is rare.
Do your best; let God do the rest-
ASAP – ALWAYS SAY A PRAYER.

It may seem like your worries
Are more than you can bear.
Slow down and take a breather-
ASAP – ALWAYS SAY A PRAYER

God knows how stressful life is;
He wants to ease our cares,
And He'll respond to all your needs
ASAP – ALWAYS SAY A PRAYER

Selected

THE BOY AND THE MAN

J. H. Moore

In Palestine and Egypt

Early Thursday morning, Nov. 3, 1898, began a new experience for me. It was to be a horseback ride through Palestine and a tent life for ten days. In early life I had become accustomed to horseback riding. I rested as comfortably in the saddle as I could rest in a buggy. But tent life was something new. Besides, we were to spend days passing through a section of country infested with robbers. The dragoman, who had conducted a number of parties over the same route and thoroughly understood the conditions, kept a sharp lookout for prowling Arabs. Each night he hired a soldier or two from some near-by village to stand guard over the camp and the horses. Including servants, our company numbered one dozen, and there were nine horses and mules. One night, about midnight, bang went a gun near my tent. For a few minutes there was quite a stir in camp, men running and horses stamping. I remained quiet, feeling confident that our dragoman was in a position to cope with the conditions. A few days later he told me that a thief attempted to enter our tents and was shot at by one of the guides.

On this horseback trip I did an unwise thing, something that I would not do again should I make a second trip. Into a belt made of shammy skin, which I wore under my clothing, I had sewed about \$250 in Danish gold. This money I carried on my person all the way from Denmark to Jerusalem. I also had my letter of credit, on which I could draw, and still I felt that I should have some gold with me, for French, English and Danish gold stands at par in any part of the Near East. Had some of the robbers along our line

suspected that our party was carrying several hundred dollars in gold, we would never have reached Jerusalem with that money. They might not have taken our lives, but they would, at least, have held us up and helped themselves to all the valuables we possessed.

It was on the 12th day of November, near noon, that I sat upon my horse, a little north of the site of ancient Bethel, and took my first look at Jerusalem. When a boy, twelve years old, living in Missouri, I had read my first short account of the city. Since then I had read practically everything that I could get hold of relating to the history and description of the city of the Great King. I had studied map after map, setting forth the plan of the city and the careful reports of travelers who had visited the place. I had read and studied so much about Jerusalem that it seemed to me I knew every leading street, every hill and valley, the location of the walls, as well as the gates, and would feel at home should I ever be so fortunate as to visit the city. All these years I had longed to look upon this sacred place. Far to the south, I could see her domes and steeples. Off to the east, crowned by lofty towers, stood the long Mount of Olives, just as I had pictured it in my mind. Glancing farther to the east, I had a fine view of the Jordan valley and the north end of the Dead Sea. Everything seemed so familiar. The men who wrote the Bible surely understood the land. Late in the afternoon we rode into the city, where we met Brother and Sister D. L. Miller, who had parted from our company at Smyrna.

During the few weeks that I spent in the city, during which time I visited a number of points of interest in this part of Palestine, I gained more information about Jerusalem and the Holy Land than I had learned in all my reading. And yet, it was the reading that had prepared me to take in the situation at a glance. So profoundly interested did I become in everything that had the touch of antiquity about it that I could have spent years here studying the history, topography and the possibilities of the city and the surrounding country. Still I came away feeling that the help received more than compensated me for the time and money required for the trip. From that day to this, the Bible has been a new

Book to me.

A few days later I was in Egypt, studying the ruins in the Nile Valley. Historically speaking, this is the most interesting section on earth. Here may be found ruins of marvelous buildings antedating all known history, showing that a high state of civilization had existed in the valley even before Abraham entered Egypt. One day, in company with others, I went to the western limit of the valley, several miles from the river, ascended the ridge, a hundred or more feet high, which marks the beginning of the great desert, and stood in front of the largest of a group of pyramids that occupied this part of the ridge. This large pyramid, built of huge stone, covers thirteen acres and is 450 feet high. For fifty cents I hired a few nimble Arabs to assist me in my climb, and by taking it slowly I reached the top of the lofty structure without any special inconvenience. Here I stood, 450 feet above the stone ledge upon which the pyramid rested, and probably 600 feet above the Nile valley, looking down upon millenniums in point of time, beholding the scene of empires that rose and fell almost without number, and viewing the works of a civilization that vanished from the earth long before the dawn of history. Far below me and to the south rested the great Sphinx, having the head of a man and the body of an animal, that had for ages been looking out over the valley, but had remained a mystery as marvelous as this pyramid on which I was standing. Wrapped up in these two silent structures are volumes of history, and yet no man living can read a word of the strange story which they represent. I came away thinking how little we know of the past.

A few days later I was on the Mediterranean Sea, and a week or so later in the midst of the Atlantic Ocean in a storm. The wind blew, the waves ran high and our vessel rolled and plunged. Nearly all the passengers were sick. I never missed a meal. Christmas came, and I was still far out on the great deep. Finally the Goddess of Liberty appeared in view. I saw the stars and stripes waving over the most favored land beneath the sun. I was soon walking the streets of the metropolis of the Western Continent, and two days later, with a grateful heart and thanking God for his care over me in all my travels, I entered the home from which I

had departed five months before. To the family, at first sight, however, I did not seem natural, for while at Jerusalem I had written my wife that I had left my razor at home and that my upper lip had proved to be far more fertile than the top of my head. The unanimous vote of the family recommended the razor, and this ends the story of my trip to the Old World.

At Elgin

In less than one year after my return from the Bible lands, the publishing interests were installed in their own new brick building at Elgin, Ill. To this point moved all those connected with the work of the General Mission Board. A church was organized, a house of worship procured, and soon everything was going along in working order. My family occupied a house that we had built for our own special use. This was the best house in which we ever lived, and it was there, surrounded by my books, that I did some of my most satisfactory work.

Being a member of the committee, entrusted with securing a better location than Mount Morris for the publishing interests, I had some part in selecting Elgin for that purpose. Our committee had visited different points in Illinois and Indiana, but none of them seemed to strike us just right. For years I had been on intimate terms with Dr. Peter Fahrney. One day, when I chanced to be in his home in Chicago, I told him about the purpose of the General Mission Board to move the publishing interests to a more advantageous point, not too far from Chicago, if a satisfactory place could be found, the aim being to secure better mailing and shipping facilities. He said, "Have your committee take a look at Elgin, and I think they can find what they want there." He further added that David C. Cook thought Elgin to be a good point for his publishing plant, and that he had a pretty good eye for business. Sure enough, our committee did take a look at Elgin, and was not long in deciding in favor of the place. The final action, however, which settled the matter, took place in the Windsor Hotel, Chicago, in the afternoon of Feb. 2, 1899.

It has always been my lot in life to be overrun with work by spells, and one of these spells - a rather long one - came to me soon after the publishing plant was located at Elgin. For several

years I had five churches to look after in addition to my regular office work, and some of them required more than ordinary attention. I was also carrying on a large correspondence with leading brethren in various parts of the Brotherhood, and preaching from one or two sermons every Sunday. The House, however, furnished me with a stenographer, and this is what helped me out. Much of this time I was chairman of the Gish Fund Committee, and had much to do in selecting the books provided for our ministers. My time was so completely taken up with these and other things that just had to be done that I could find no opportunity to read carefully such books as every live editor should read. While scores of books came to my desk, I had to rush through them on the hop, jump and skip plan – especially the skip.

In the midst of these strenuous labors I was called to Hudson, Ill., to conduct the funeral services of Sister Mattie A. Lear, and accompanied the remains to Mayview, near Urbana, and then conducted further services in a church that I painted when quite a young man. Later I was asked to come to Chicago to preach the funeral of Dr. Peter Fahrney, millionaire. I may have attended funerals where there were more people, but for evidences of wealth, the presence of leading business men and the number of carriages in the procession, this excelled anything that I had every witnessed. And still later a telegram called me to the vicinity of Roanoke, Ill., to conduct the funeral services of the teacher who had kept me in at recess for climbing the cherry tree when I was a small school lad. While she was worrying her brains over the problem of getting me interested in my school studies, she never dreamed that one day in the years to come I would, in the presence of hundreds, stand by her open grave and say the last words to be uttered before her lifeless form would be entrusted to mother earth.

CONSIDER ONE ANOTHER

Hebrews 10:24, "And let us consider one another to provoke unto love and to good works:"

Ephesians 4:2, "...forbearing one another in love;"

In thinking about this topic, we were drawn to the words of Jesus in Matthew 16:26, "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" If we consider one another, it must be on the basis of the worth of our souls. We cannot afford to lose the soul of another so that we can win a petty argument. We cannot afford to drive others away because of our desire to be "right". The Bible teaches the premise "do not offend, and be not easily offended." (This I nominate for the "Eleventh Commandment.")

Romans 12:10 tells us to "Be kindly affectioned one to another with brotherly love; in honor preferring one another;" and I Peter 1:22 says, "...see that ye love one another with a pure heart fervently." I Peter 3:8 tells us, "...be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." I John 4:12-13 says, "...If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." I John 5:2 tells us, "By this we know that we love the children of God, when we love God, and keep his commandments."

We are told many times in scripture that we must love one another as brethren. Yet not just each other, but we must love those outside our number. Luke 6:32 says, "For if we love them which love you, what thank have ye? for sinners also love those that love them." This includes those outside our congregation, even those outside our church: yes, and even those outside the household of faith! Imagine that!

We must be like Jesus, who wept for His people. He had compassion for the multitude, "...because they fainted, and were scattered abroad, as sheep having no shepherd." (Matt. 9:36) II Corinthians 5:14 says, "For the love of Christ constraineth us." The Love of Christ drives us. The Love of Christ compels us. The Love of Christ affects everything we do. The Love of Christ is the foundation and the origination of all events in our life if we are truly following Him.

With this in mind, we will be considerate of our brethren and sisters. We will be interested in their spiritual life, their physical wel-

fare, and every aspect of their existence. It will be more of a relationship than can take place on a Sunday morning. It will be God's family in action, working together for the up-building of God's Kingdom.

Brother Lynn H. Miller
PO Box 433
Newmanstown, PA 17073

CHRIST'S CHURCH; THE ALL IMPORTANT ORGANIZATION.—ITS USE TO ME.

Geo. D. Zollers

Once an outcast, a wretched wanderer from home and God, on forbidden paths so dark and lone, where winds of desolation swept and foaming waters roared, where vilest human passions raged and demons held the sway, tending downward to ruin's vortex, where the Spirit's quiet movings never come, I was "plucked as a brand from the burning" and transferred by the divine hand to this precious asylum of his grace, that is more secure than all the popular organizations branded with the world's waiting power, or military prowess and armament,—and the strong national resources for the destruction of property and life.

Thirty-seven years, nearly, have I dwelt within these heaven-built walls of priceless worth,—the cost of the pure blood of the immaculate Lamb of God. Here sacred martyrs, enthused by his Spirit, ended their lives in torture and pain, and our ancestral line evinces the most illustrious men and women that ever graced the earth. From the temple in ruins, we rejoice in the newly-created fabric within the environments of the

"Little garden walled around
Chosen and made peculiar ground."

The extraction of the "precious from the vile," the moulding of sentiment and character, the heaven-soaring aspirations, finer and purer than patriotic thrills, the culture of the latent powers, ransomed by grace, and now employed in disseminating the seeds of truth and light in benighted human hearts,—these things have

been experienced.

Our scattered forces in the different States of the Union may hold sacred the motto of our national government, "E pluribus unum," and adopt it as our spiritual insignia. I rejoice in my expanded experience in fraternal association ere I reach the setting sun of my life's career. Indiana, Ohio and Missouri have employed my energies of life's voyage at Pertle Springs:

Here art and nature compromised,

And beauty crowned the toil;

Where once the church was focalized,

On old Missouri's soil.

Fraternal memories here arise

While I these scenes explore;

Where met the humble, good and wise

A dozen years or more.

OBITUARY

RAY R. REED

Brother Ray Rolland Reed was born December 7, 1924 in Pilot Grove Township, Hancock County, Illinois and departed this life April 8, 2004 at his home in Dallas Center at the age of 79 years, 4 months, 1 day.

Ray spent his childhood in the Carthage, Illinois area. Graduating from Elvaston High School in 1942, he then attended Quincy Business School. In the spring of 1943, he quit business school and returned to the farm in hopes of getting a WWII farm deferment.

Ray moved to the Ankeny, Iowa area with his parents in the fall of 1943 and farmed with his family until 1946. On May 26, 1946 he married Ellen Catherine Moss. They lived, farmed and raised their family in the Dallas Center area. Ellen preceded him in death in 1975.

On December 27, 1976 he married Beulah Flora Moss. They lived in Dallas Center and he continued to farm as long as his health permitted.

Ray was baptized into the Dunkard Brethren Church on Easter Sunday in 1946. He was elected to the ministry by the Dallas Center Congregation on September 6, 1947 and was promoted to the eldership on April 14, 1969. He served the church faithfully on many boards and in many positions throughout his life, speaking last on non-resistance to the local congregation on March 8, 2004.

In addition to his wife Ellen, he was preceded in death by his parents, one sister and four brothers. He leaves to miss his loving ways his wife Beulah, daughter, Marie (Ross) Sines, Oakland, Maryland; sons, Loren (Cheryl), Shelby, Michigan, Larry (Mindy), Dallas Center, Iowa, Roland (Diana), Arkansaw, Wisconsin; stepchildren, Leonard (Kay) Moss, Dallas Center, Iowa, Esther (Marvin) Haldeman, Quinter, Kansas, Marilyn (Milton) Cook, Beaumont, California, Jerry (Mary Sue) Moss, Dallas Center, Iowa, Edith Moss, Modesto, California, Catherine (Wilbur) Sheets, Dallas Center, Iowa, and Martha (Doug) Brown, Ottumwa, Iowa; forty four grandchildren; fifty four great-grandchildren; two sisters, Edna (Ivan) Wertz, McClave, Colorado, Ruth (Galen) Haldeman, Dallas Center, Iowa; three brothers, Elbert (Janalee), Des Moines, Iowa, William (Leona), Quinter, Kansas, Oty (Juanita), Montrose, Colorado; three sisters-in-law; one brother-in-law and many nieces and nephews.

Funeral services were held April 12, 2004 at the Dallas Center Dunkard Brethren Church with Brethren Jason Reed and Kevin Funk sharing in the family service, Elders Fred Pifer and James Meyers conducted the funeral service with assistance from Bishop Phil Funk of the Old Order River Brethren; Bro. Dennis Myers had charge of the graveside service. Burial was in the Brethren Cemetery, Dallas Center, Iowa.

The family wishes to express their appreciation for the many prayers, visits, cards, telephone calls, and acts of kindness during his illness and this time of sorrow. May God richly bless each one of you.

NEWS ITEMS

GENERAL CONFERENCE 2004

June 5-9, 2004

2004 General Conference will be held June 5 through 9 at Roxbury Holiness Camp Grounds, located ½ mile south of Roxbury, Pennsylvania on Route 997.

Those traveling on the Pennsylvania Turnpike (I-76), exit 201, take 997 south to camp grounds.

Those traveling Interstate 81 North or South, exit 20 (Scotland Exit), take 997 north to camp grounds.

There is plenty of room for campers and trailers. Please bring sheets and pillow cases. When making reservations, please state: date of arrival, approximate time of arrival, number in party, approximate time of departure.

Please send or call reservations to:

Bro. Verling Wolfe

115 Club Rd.

Bethel, PA 19507

717-933-4246 717-933-5944

Bro. Justin Beck

480 Schubert Rd.

Bethel, PA 19507

The telephone number for the camp grounds is 717-532-2208.

Lodging Committee

NOTICE

Bro. Lynn Miller will retain his old address, 70 Round Barn Road, Newmanstown, PA 17073. However while building their new house; their temporary address is P.O. Box 433, Newmanstown, PA 17073. Their new telephone number is 610-488-7784. His cell phone number is 717-222-1326.

ADULT SUNDAY SCHOOL LESSONS FOR JUNE 2004

June 6 – Contrasting the Godly and the Wicked–Part 3 – Proverbs 11:1-23

1. What is the day of wrath, and why are riches of no profit at that time?
2. How does a secret tell about our character?

June 13 – FATHER'S DAY – Proverbs 4:1-27

1. What responsibilities of a father are mentioned in these verses?
2. Is a father supposed to only teach about the righteous life?

Please note the change in the scripture reference for the next two lessons.

June 20 – The Proverbs of Agur – Proverbs 30:1-14

1. What are the character qualities of Agur that stand out to you?
2. What are the characteristics of each of the four generations mentioned?

June 27 – The 3's and 4's of Agur – Proverbs 30:15-33

1. What are the results of having a servant reign?
2. What are the lessons we can learn from the little creatures?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JUNE 2004

June 6 – Spiritual Foundations – Is. 28:16; I Cor. 3:10-15; I Tim. 6:18-19; II Tim. 2:19-26

1. What does a spiritual foundation consist of?

2. What foundations are of lasting value?

June 13 – Christians Armor – Eph. 6:10-24

1. In what ways does the armor of God benefit a Christian?
2. What does the phrase “and having done all, to stand,” mean?

June 20 – Fathers – Gen. 18:19; 27:26-27; I Kings 2:1-4, Acts 10:1-4

1. What was God confident of, that Abraham was going to do, and the outcome of that action?
2. What are the virtues that are mentioned about the character of Cornelius?

June 27 – Temperance – Pro. 23:1-3, 23:20-23, 29-32; Luke 21:34-36; Eph. 5:17-10

1. Why are alcoholic beverages associated with temperance?
2. In what ways does temperance benefit an individual?

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BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HELP US TO HELP EACH OTHER

Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care.

Help us to build each other up,
Our little stock improve;
Increase our faith, confirm our hope,
And perfect us in love.

Up into thee, the living Head,
Let us in all things grow,
Till thou hast made us free indeed,
And spotless here below.

Then, when the mighty work is wrought,
Receive thy ready bride;
Give us in heav'n a happy lot
With all the sanctified.

-Charles Wesley

THE FAMILY REUNION

At this time of the year, many families gather for their family reunion. Sometimes family members are brought together who have been separated many years. As families have expanded and scattered, they lose touch. Even if they write, they miss the personal touch of being together. The family reunion brings them together.

The births, deaths, marriages and other special events within each part of the family can be noted. There is a time to remember the times of past association. As families have been scattered across the country and maybe even into foreign lands, contact and communication may have been strained. The family may find a need for reconciliation between some members of their clan. This special time recalls the ancestors who established the family.

These family reunions provide opportunity for those who are young or new to the family to gather some knowledge of the past. As the older ones tell the stories and legends of the family, there can be a time of learning for the young as they hear of the past. The various branches of the family may depart from the religious views of the older generations but they can not escape the physical and social connections with their ancestors. The physical characteristics and habits of the ancestors are passed down for several generations. These special gatherings of the family are im-

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portant in keeping the family connected and to honor those who have provided much, physically, socially and religiously to the family through several generations.

The Church also has need of similar gatherings. The Church has her own family reunion as she gathers for General Conference. For over two hundred and fifty years the Church has felt the need to gather periodically, usually yearly, to foster the ties of Brotherhood as well as conduct necessary business. Just as the family reunion fosters a connection between members from far and wide and spread over several generations, so the General Conference brings a connection between those who attend. They establish bonds of fellowship.

They can establish their family ties just as a physical family does. We tend to have deeper feelings for those with whom we have physical contact. These emotions may be strained when there is little physical contact. Although we are no less a part of the family because we do not attend the reunion; so we are no less a part of the Christian family if we do not attend General Conference. Our degree of connectedness is lessened when we do not have that contact.

General Conference is a time of teaching as well as fellowship. It is a time when the ministers seek to share various aspects of the Word of God with the family of God. Just as the family reunion seeks to preserve some family traditions and knowledge so the General Conference seeks to reaffirm the values and faith of the church. As members gather they understand the background and basis for the church's view of the world and our response to it.

There is business to be handled at the Conference. As problems and questions arise in the various congregations, they can by a formal process be brought to Conference for a wider airing and seeking of understanding. The Brotherhood as a body has experience that is greater than the experience of any one congregation in dealing with these problems. What may seem overwhelming to a local unit of believers may not seem so large when examined by a large number from across the Brotherhood. A family can better handle a difficult situation than an individual member.

The Conference should prove inspirational to those who attend. As they leave the meeting they should be better equipped to handle the pressures and problems of life. They have heard the testimonies of their fellow members. They have received teaching from the Bible. They have been encouraged by meeting many others of the same faith and practice. They have seen problems that have arisen in the work of the church being considered and handled in Christian love and knowledge. They may have a deeper understanding of the practices of the church. Just as the family reunion builds bonding and loyalty between family members so the General Conference builds a bond between the members scattered from coast to coast. They are a family.

The family of God is important in our lives. We should foster relationships within that family as we do in our earthly families. We look forward to family reunions. We should also look forward to General Conference.

Reunion time is here; will you be a part of the family of God who gather for their family union?

M.C.Cook

THE BEGINNING OF THE JOURNEY TO ROME

Acts 27:1-26

Judgment was given, Paul had appealed to Caesar, and so there was nothing left to do but send him to Rome. Festus placed Paul under the guard of Julius, who was in charge of one hundred soldiers of Augustus' band. Julius was heading back to Rome, and Festus arranged for Paul (and his companions) to travel with them. So Paul was taken to Rome by ship at Rome's expense!

It would be wise to have a Bible map nearby while reading these verses, so that you can trace Paul's journey. They made several stops to pick up or unload cargo. Centurion Julius had a certain warmth in his heart toward Paul, and allowed Paul remarkable freedom! Whenever they would stop, Paul had the liberty to go ashore and have fellowship with his friends who lived nearby.

Finally, they arrived at Lycia, and there Julius found a ship

which was from Egypt, sailing for Italy. So they went on board, and off they went. As you read about this adventure, you can see how difficult it was to make good decisions! It was not possible to sail on the Mediterranean during the winter months. But if you're going to spend several months of the winter somewhere, it may as well be somewhere nice! They ended up at an island which was not a good place to spend the winter in – and so tried to make it to the larger island of Crete.

However, the weather turned against them, and they were caught in a nasty storm that lasted for about two weeks. When all hope for survival was gone, Paul had a vision that the angel of the Lord stood by him, and told him that he would appear before Caesar. Of course, this obviously meant that Paul wouldn't be killed in some shipwreck along the way! Furthermore, Paul declared that none of those sailing with him would lose their lives, either.

It was obvious that God was with Paul. Whether or not Paul was too brash and quick with his words when he appealed to Caesar, God worked with the circumstances in which Paul was to accomplish His will – which was that Paul would be a witness for the Gospel in Rome. Now some sailors making some bad decisions about when and where to sail were not going to get in the way of God's will.

Summary Thought...Do you know what your calling from God is? Do you know what He wants you to do in life? Have you asked him? I don't think it will necessarily be that we all have as clear a direction as Paul did, yet we should know that we are walking in God's will for our lives (Ephesians 5:17).

Respectfully Submitted,
Brother Robert S. Lehigh

THE CHRISTIAN WOMAN'S HEAD-COVERING

"Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man

praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God. Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God." I Corinthians 11:1-16

For many in Christendom these verses have been dismissed as a curious reference to a local custom in Corinth. They do not see the words of the apostle as applicable to Christian women in general or relevant to Christians in modern times. But a careful, in-depth study of this passage of scripture calls in question the above hastily made conclusions. Paul introduces the ordinance of the sister's head covering in the context of basic Christian doctrine. There is no evidence in these verses that Paul was dealing with a local custom or a cultural matter. He speaks of this practice as an ordinance. By an ordinance he meant an authoritative tradition given the church by apostolic mandate. Paul rests the teaching of the covering on the foundational doctrine of the headship of Christ. After His resurrection and ascension into heaven the Father made Christ to be head over all things to the church. In the first chapter of Ephesians it is said that the great purpose of God is to bring all things under the headship of Christ (Ephesians 1:9-10). This teaching is very personal and has to do with both men and woman. The issue here is authority. For the

spiritual health of the local church both men and women had to be under the headship of Christ.

Male and female had their respective way of outwardly expressing their acceptance of the absolute Lordship of Jesus Christ. Men were to pray with their heads uncovered while woman were to pray with their heads covered. Paul shows how the divine order established at creation supports the wearing of the covering by the sisters. The covering is a symbol among other things of the order of authority in the home and in the church. It should be noted that Paul was not at this time introducing the teaching on the covering. He had instructed them when the church was first established indicating that Paul, considered this truth an essential part of discipling new Christians.

It appears that some of the believers were now questioning the practice so Paul provides more teaching as to the biblical principles on which it rests.

Verses three through five relate the covering to headship and worship. In verse six the woman's covering is a symbol of modesty. If a sister wears no covering it is as though she were shorn or shaven. Either of those conditions was considered to be a shame to the woman. The shorn head was associated with immoral women. The covering is a symbol of the sister's purity and modesty. The long hair and the covering are two parts of a whole. R. C. H. Lenski in his interpretation of First Corinthians 11:6 says, "We may express it this way: It is the intent of nature that women should wear long hair. Back of nature is the Creator. A beautiful head of hair is the natural crown which God has given to a woman." (Lenski, Interpretation of First Corinthians, page 440). Lenski also says, "...then let the woman do the complete and consistent thing – let her have herself covered." (Lenski, page 440).

Coming from the standpoint of creation Paul introduces in verse ten another purpose for wearing the covering. The angels are assigned by God to minister to His people. The angels see us and watch our lives. When the church gathers in its meetings the angels are there and look with pleasure at the veiled heads of the sisters. The Christian woman's head covering is the symbol of her submission to authority in the home and in the church. It is

viewed by God and by the angels and by men as a testimony to her devotion to Christ and His order of things.

In verse fourteen the apostle turns once again to the length of the woman's hair. Nature teaches by the hair length the difference between the sexes. Paul says in the next verse that her hair is given her for a covering. Because of this statement many have concluded that her hair satisfies the need for a covering. That interpretation is overruled by the fact that the Greek word translated covering in verse fifteen is not the word for covering used else where in the passage. The word "peribolaion" means a wrapper or covering thrown around. All other references to covering some form of the Greek verb "katakalupto" are used. This word according to Thayer's Lexicon means to cover up, to veil, to cover one's self. A. T. Robertson, Baptist Greek scholar, says of "katakalupto" that the sisters should cover herself with the veil (down, kata, the Greek says, the veil hanging down from head). Throughout this passage the word used for covering means a cloth covering that covers the sister's hair. The early church Fathers taught that scripture authorized both long hair and a covering. This fact was used by the early Christians to determine the size and shape of the covering. They understood the covering was extended to and covered the hair line.

When should the sisters wear her covering? Is she to wear it all the time or only in public worship? Since prayer and prophecy occurs outside the public worship of the church the covering is needed at all times. In the home she will most often engage in prayer and prophecy. In the Apostolic Constitutions written late second century it says, "Thou who designest to be faithful to thy husband take care to please him alone. And when thou art in the streets, cover thy head: for by such a covering thou wilt avoid being viewed by idle persons."

Many of the questions regarding this practice are answered by a careful interpretation of I Corinthians 11:16. In verses one through fifteen a theological and practical background is given for the ordinance of the sister's covering. While the majority of the church was keeping the ordinance a minority raised question about it. Paul describes the negative group as contentious. They per-

haps wanted changes or disliked the whole concept. He answered them by saying that the apostles and the churches had no such custom as they were proposing. What he gave them in the beginning was the only instruction he or any other apostle had on the matter. The apostolic position was strengthened by the fact that the wearing of the covering was universally practiced by all the churches of God. The Bible Knowledge Commentary says of verse sixteen, "Paul's fifth argument for maintaining the status quo on head-coverings came from the universal church practice. Paul was not trying to foist a new behavioral pattern on the Corinthians but simply to hold the line against self-indulgent individual excess in the name of freedom. Throwing off the head-covering was an act of insubordination which discredited God." (Bible Knowledge Commentary, page 530).

In 1857 a Presbyterian preacher by the name of Charles Hodges wrote an exposition on I Corinthians. His comments of I Corinthians 11:16 answer all those who contend with this truth whether ancient or modern. "Authority is the only end of controversy with such disturbers of the peace. The authority here adduced is that of the apostles and the churches. The former were decisive, because the apostles were invested with the authority not only to teach the gospel, but also to organize the church, and to decide everything related to Christian ordinances and worship." (Hodges, Exposition of First Corinthians, page 214).

No where in the New Testament has this ordinance been revoked. It stands unchanged from the days of the apostles. Those who believe and practice it find it a way of rich blessing. A study of church history and a study of church practice around the world clearly verify the fact that the Christian woman's head covering has always been practiced by a remnant of the church. In recent years there is a spontaneous renewal of the ordinance going on among Christians in many places. May God give us the grace to stand on the side of this ancient truth and boldly testify to its reality in our time.

Brother Keith M. Bailey
Englewood Congregation

KENYA KNOTES

On Monday Ray, Jonathan, and Kevin went to Chepkorniswo to work on the water project. The girls and I did school. Ray was planning to be home early, but they didn't get home till 6:00. He was a bit disappointed because they didn't get finished. They got forty out of fifty pipes laid.

Tuesday morning the sun came out some. I decided to wash all the bed linens, but it began to rain as I hung out the second load. Ray went to Chepkorniswo himself since there wasn't much left to do.

While it was cool and raining I made the curtains for the front door. That is the last curtain I needed to do for the house so it is nice to have that job done.

Ray got home at 6:00 and we were just ready to sit down to supper. He was quite dirty, as usual, and he said he was almost too tired to eat. After supper Alan and Gilbert came for the weekly meeting. Hosea had gone to Eldoret with Francis L. and his son Andrew. Francis was to have surgery done on his ears, because he is very hard of hearing. Andrew is having a hard time hearing out of his one ear, so they wanted to get it checked out.

Wednesday Ray went down to fix three tires that had punctures. After lunch Ray and I replanted some of the garden. Hopefully it will come up better this time. Ray started to work on the stair treads. After supper Ray went down to prayer meeting, and I cleaned up and bathed the girls.

Thursday I tried to get a load of laundry started early, but before it got finished the electricity went off. Later in the morning Ray went down and started the generator. I was able to finish that load of laundry. Ray was able to sand the stair treads and then varnished them.

After lunch Ray finished the treads and studied for Bible study. When it was time for women's meeting it was pouring down rain. When it slowed up I went down and there were several women there, but the one who was to teach did not come. After singing a couple songs I read a scripture and talked on it a little. They didn't want to take a lot of time because it was late and some of the

women had become very wet when they came. Ray went down for their meeting. They did not finish till after six.

On Friday the men were to have board meeting, but not everyone was here. Gilbert came but he had a job he needed to get done. Hosea hadn't come from Eldoret yet so they agreed to meet at 5:00 in the evening. When Ray wasn't going to be in the meeting he worked on the stair treads.

I decided to run into market. I needed to get some things for Imelda's baby shower on Saturday. I had never been to market on market day since I have been here, so I was a bit worried. I stopped and picked Florence up to go with me. Now I know why I don't go there on market day. There are people everywhere and it is hard to get through the aisles. It took us a while till we got everything. I got some skuma for supper.

Before I left to come home we met Hosea and Andrew. Andrew is so excited that he can hear. When he came out of surgery he told his dad, "I can hear you breathe. Why do you breathe like that?"

When I got home Ray was already in his meeting. I worked on supper. We had our Kenyan supper. Ray finished his meeting around 9:00. I had the girls in bed so I rode with Ray when he took the men home. When we got back Ray ate his supper.

Saturday the men started their board meeting at 8:00. James came along with his oldest daughter. Then she and Cherilyn walked back to their house to help with getting ready for the baby shower. I cleaned house and took care of two of the girls who were not feeling well. The men finished with their meeting at 12:00.

I went out and tied up the raspberries. They are getting tall, and they have a lot of blossoms on them. We are looking forward to some raspberries.

At 2:00 we went to James and Imelda's. We were some of the first there, but soon the house was full, and they had benches outside. We sang, then James read a scripture and Abel prayed. Imelda and others shared a word. They had me dress the baby while everyone sang. Brenda had prayer. Then they had giving of gifts. Alan prayed and then Imelda opened her gifts. We had

tea, ground nuts (peanuts), and biscuits (cookies).

Sunday before leaving for church I put the pot of beans on the stove that we had soaked all night. Our family went to Chepkorniswo. Jonathan dropped us off and then he took James' family on to Ortum. We started services at 11:00 and finished church at 2:00. We arrived home around 3:00. James' family stayed for dinner. We had fried beans, rice, cole slaw, and pickled beets. We finished lunch and cleaned up just in time for church. We put the girls down for naps and Ray and I went to church. We had a quiet evening at home.

TRUE WORSHIP

"O come, let us worship and bow down..." Psalm 95:6

The Hebrew word for worship is "shekka", literally meaning, "self bowed down". We hear and use this word "worship" so often, yet we know not what it truly means. Bowing down of self: giving all honor and all glory unto the King of Kings as Lord and Saviour of our lives. This is worship.

If you can follow our line of thought for a few minutes, perhaps we can make ourselves clear. If we read the Book of Job, we see that, first, Job was a servant of God. Job worshipped God. Satan challenged God, saying that there was a hedge around Job. God allowed the forces of evil to remove all Job's children and riches and everything near and dear to him and covered him with boils. What happened? Job continued to worship God; he repented, he thanked God, he worshipped God. He loved God above all else. Today, if God neglects to give us some little thing, we are so quick to turn our back on Him. What did Job do when EVERYTHING he loved was taken away? He continued to worship God.

In Genesis we read of Abraham, and Isaac, the child of promise. In Isaac was all the promises given to Abraham. God told him that his seed would be as the sand of the sea and the stars of the sky, innumerable. Yet God told Abraham to sacrifice his son on the altar. HE HAD THE KNIFE RAISED TO SLAY HIS SON. He then heard God say, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God,

seeing thou hast not withheld thy son, thine only son from me." (Gen. 22:12) Abraham was willing to sacrifice his only son (that which God promised to him). Nothing in this world was more important to Abraham than this young man. Yet he was willing to give him up in order to please God. He was tested because Abraham was the father of the true Son of Promise, Jesus Christ. God likewise was willing to give His only Begotten Son. This is why Abraham is called the Father of the Faithful. A whole nation sprang from him, the Jewish Nation, of which Jesus Christ was a part.

We see how far Abraham was willing to go in order to worship God. How far are we willing to go? In the parable of the talents, the Master entrusted His kingdom to those who had been faithful in small things. They were willing to take on the responsibility. Abraham was called out of a country that he knew to one that he did not know. This was the beginning of his testing. He passed that test, and many more after, until God presented him with the supreme test. In Hebrews 11 we read, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: Accounting that GOD WAS ABLE TO RAISE HIM UP, even from the dead; from whence also he received him in a figure." (vs. 17-19)

When we realize that this was a part of the foundation of our salvation, and that to understand just a small part of God's plan of salvation is about all we can expect in this life, we raise the following question. How far, after seeing what others have sacrificed, are YOU willing to go to worship the one true God? In Romans 11, verse 33 Paul says, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Can we for just a moment get a small glimpse of God's work? Many talk about "God's Simple Plan of Salvation", yet it is far from simple. It is deep and unsearchable, and in this world we can only scratch the surface, yet He draws us with cords of love, and we follow, and what a wonderful, indescribable journey it is!

Worship God! Leave everything at the altar of sacrifice and

follow Jesus, the Author and Finisher of our faith! This is a move only you can make. This is a move that you will likewise never forget.

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IN GOD'S TIME

"And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: And they said unto them. The Lord look upon you, and judge; because you have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all." Exodus 5:20-23

This was a time of great distress for the children of Israel. At the end of the previous chapter Moses informed the people that God had sent him to deliver them from Egypt. The last verse says, "And the people believed:..." The first verse of this chapter Moses goes to Pharaoh with the words, "Thus saith the Lord God of Israel, Let my people go." The result was that their work load was increased.

There are several important lessons we can learn from this account. Probably the most obvious one is that situations often seem to be the opposite of what we are expecting to happen. The popular teaching today is that a Christian's life is to be free of all difficulties. When reality rears its ugly head some groups teach that you should not "accept" the hardship or reversal. To deny that an unpleasant situation is a part of your life is not being honest, in our opinion.

An important lesson is that God is in control of situations. When you pray about a matter and it seems to get worse it takes a great step of faith to believe that God is still in control and **has**

heard your prayer. It is very hard for us to truly accept the fact that God's ways are not our ways and His ways are above and beyond our comprehension. Many desire to control God in place of allowing Him to have complete control of their life.

Within this concept is the willingness to accept, "Thy will be done." There are those who teach that you should never pray this way since we already know God's will for a situation. God is bound to His Holy Word but He is not bound to man's interpretation of that Word!

We may never, in this life, completely understand why God allows things to happen as they do. Why were the Israelites, God's chosen people at that time, allowed to be taken into slavery? Why were true believers allowed to fall into the hands of those who twisted the truth and often used it for their own greedy accomplishments and tortured, maimed and killed them? Why do believers often seem to suffer with the unrighteous in times of disaster? Only God holds the ultimate answer to such questions as these and He does not always share the answer with us.

Moses asked the question, "Why is it that thou hast sent me?" We can get very discouraged in our work for the Lord. When revival after revival results in not one convert (although revival is actually for the Church, we usually think of it as also an evangelistic effort) we can get discouraged. We wonder how an evangelist might feel after time of concerted prayer, depth of Bible study and sincere preaching to seemingly receive no results. It may be that not only are there no converts but the congregation where he put forth his efforts continues in its complacency. When individuals feel the Spirit of the Lord upon them to take a stand and the church seems to be drifting in the opposite direction it can be a cause of discouragement.

We can come to the point of asking the question, "Hast thou delivered thy people at all?" Perhaps another way to phrase this would be, "Is God active in the world today?" The age old question is why does God allow evil and even more confusing perhaps, why does God seemingly allow evil to prosper and control? We have already alluded to some of the problems of believers down through time. We have also attested that God is in control.

We now come to our central thought, all things are worked out in God's own time.

At this point in the account it appears nothing good can come out of the situation. Yet we know that ultimately God did free His children from bondage just as he promised. They merely had to wait until the correct time. Likewise, we can be sure that God will bring good out of disasters in our life in His own time and way. It is difficult to wait upon the Lord. It may not be easy to accept the fact that our deliverance may only come to life eternal. It may not be easy to accept the fact that God will overcome evil but perhaps not in our life time. But victory will be ours! In God's time.

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BIBLE STORY

A LIGHT FROM HEAVEN

Acts 9:1-9

Have you ever heard of a man named Saul? Saul was his Hebrew name and Paul was his Roman name. As a young man his life had been devoted to the study of the Law. His teacher was Gamaliel, the most famous teacher of the law at that time. Paul had studied so hard, I suppose, he didn't have time to see Jesus, although they both lived at the same time. What he knew of Jesus he probably heard from the Jewish teachers and lawyers. This so-called educated class of people thought Jesus was a fake. They supposed the redeemer of Israel was to be a king – that He would destroy their enemies, the Romans, who ruled over them.

After Jesus died on the cross for the sins of the world, the people who believed in Him were called "Christians." At this time the Christians had been persecuted in Jerusalem and some had escaped and fled to the city of Damascus. Saul was given authority from the high priest to pursue the Christians to Damascus and arrest and bring them back to Jerusalem.

As Saul and his company (people of importance never traveled alone) came near Damascus, suddenly there shined a bri-

liant light above Saul and a voice from heaven said, "Saul, Saul, why do you persecute me?"

And Saul falling down to the ground asked, "Who are you, Lord?"

And the voice from heaven replied, "I am Jesus, whom you persecute."

Then Saul was astonished and afraid and said, "What will you have me to do?"

And Jesus said, "Arise, and go into the city, and it shall be told you what you must do."

When Saul got up from the ground he was blind, and someone had to lead him by the hand. And they brought him to Damascus.

Note: In the next "Bible Story" printed in the Monitor, we will learn what happened to Paul in Damascus.

Question: Did the man who journeyed with Saul hear the voice from heaven? Acts 9:7.

Brother Rudy Cover

NEW BIBLE

Now this new Bible you will see
Leaves out the blood of Calvary,
It makes of Jesus just a man,
And thus destroys salvation's plan.

If any doubt what I have said,
Let Colossians 1:14 be read:
In "New Revised" there's nothing said
About the blood that Jesus shed.

The word "Begotten" it is evident
They omitted with full intent.

Begotten is the word, you see
That makes of Christ a deity.

The old King James will do for me
Unrevised, so rich and free,
Untampered by the hand of man
It reveals to us salvation's plan.

Selected by Sister Della Ebling

SPIRITUAL LIFE

J. P. Robbins

(Text II Cor. 3:17) "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

There are four things in this text we want to consider: first, Life; second, Light; third, Love; and fourth, Liberty.

First: Where the Spirit of the Lord is there is life, and we are not talking about our natural life, but that of the Spiritual Life.

In John 10:10, Jesus plainly says, "I am come that they might have life, and that they might have it more abundantly." Now if we have the Spirit of the Lord, we not only have that Spiritual Life, but an abundant life.

Jesus also says in John 6:63, "It is the Spirit that quickeneth the flesh profiteth nothing: the words that I speak unto you they are spirit and they are life."

Again, in John 6:47, Jesus says, "Verily, verily, I say unto you, he that believeth on me hath everlasting life."

Jesus also says in John 6:53-54, "Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you, Whoso eateth my flesh and drinketh my blood, hath eternal life: and I will raise him up at the last day."

Now there are two things we must do to have that eternal or spiritual life, and that is that we must eat of his flesh, and drink of

his blood and we have the emblems of his broken body and his shed blood in the bread which is emblematic of his body and in the cup or the fruit of the vine which also is emblematic of his shed blood.

Second: "Where the Spirit of the Lord is there is light." Now when we think of light we also think of darkness and the purpose of light is to shine into this darkness to show us where and which way to go, light is opposite to darkness, therefore we need the light and in a sin darkened world like as we live in we certainly need that spiritual light, in order to walk in that straight and narrow way.

Jesus says in John 12:46, "I am come a light into the world that whosoever believeth on me should not abide in darkness." And then again in John 8:12, "Then spake Jesus unto them saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

If we follow Jesus as he has given instructions I am sure we will have that light. In Eph. 5:14, "Wherefore he saith, awake thou that sleepeth, and arise from the dead and Christ shall give the light."

I think that a good many need to be awakened out of our spiritual lethargy so we can have that spiritual light.

Third: "Where the Spirit of the Lord is there is Love."

I feel that if there is one thing that we need more in the church it is more of the love of Christ in our hearts. Jesus tells us in John 13:34, "A new commandment I give unto you, that ye should love one another; as I have loved you, that ye also love one another." Then again in John 14:15 "If ye love me, keep my commandments."

(Jno. 13:35) "By this shall all men know that ye are my disciples if ye have love one to another." In John 14:21 Jesus says, "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will manifest myself to him."

(Verse 23.) "Jesus answered and said unto him, if a man love me, he will keep my words; and my father will love him, and we

will come unto him, and make our abode with him."

Now if we want the love of God to be bestowed on us it is evident that we must keep his commandments. Aside and apart from keeping the commandments of Christ we cannot expect Christ to love us.

Fourth: "Where the Spirit of the Lord is, there is Liberty."

Liberty means freedom. Paul says in Rom. 6:18, "Being then made free from sin, ye became the servants of righteousness." Those whom have accepted Christ have not only received life and light and love, but also have received freedom from past sin and are kept from the power of present sin and also from condemnation or future punishment of sin. (I Cor. 7:22) "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant."

(Rom. 5:1) "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Now we all like to have freedom from some of the burdens that are being brought to bear upon us and also from the burdens of sin which we can only obtain in and through the precious blood of our Lord Jesus to whom be glory and honor and majesty now and forever more. Amen.

Selected from the June 15, 1944
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WHERE MUST A SINNER FLY?

Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby WE MUST BE SAVED."

Where must a sinner fly,
That feels himself undone?
On what kind hand rely,
Eternal wrath to shun?

Can wit or reason help him out,
And bring a lasting peace about?

Reason no help can give,
But leaves him in distress;
Nor can he be reprimed
By works of righteousness;
The law as loud as thunder cries,
"The soul that sins against me, dies."

Should creatures all agree,
To give him settled rest,
They cannot set him free,
Nor cheer his troubled breast;
No human arm his case can reach,
Nor men, nor angels, heal the breach.

Salvation is of God;
Jehovah is his name:
The Savior shed his blood,
The Lord of Life was slain;
And by his own atoning blood,
He made a precious way to God.

Here sinners may draw near,
With all their sin and guilt;
Nor death nor danger fear,
Since Jesus' blood was spilt;
A door of hope is opened wide,
In Jesus' bleeding hands and side.

Hymn by William Gadsby
Selected by Brother Lynn H. Miller

THE BOY AND THE MAN

J. H. Moore

Books and Bethany

But one at a time the extra burdens went to others, and I felt free to do some helpful reading, and this paved the way for a bit of thinking and planning that led up to other lines. When the spell was on me — for men do much of their most efficient things by spells — I fell into the habit of writing certain articles which were published under the heading "Our Saturday Night." These articles were always admired by my wife. One day she suggested that I assemble and publish them in book form. I told her that the sales would not be sufficient to pay expenses. She told me to bring out the book, and if the demand for the book did not meet expenses she would stand good for the balance. In due time the book was offered as a premium with the *Messenger* and about ten thousand copies were disposed of. Of course, it paid expenses, and more.

After this was off my hands I did a good deal of thinking about a book on New Testament Doctrines. Finally, I jotted down about one hundred subjects that I thought should be treated in such a work. In the spring of 1914 I began on the book, and when the time came to start to the Conference at Seattle, Wash., June 13, I had thirty chapters completed. After my return from Conference I devoted such hours to the book as could be spared from my office work. I wrote rapidly, only a few hours at a time, however, and by Sept. 21 the manuscript was ready for the printers. My notes, in a diary for the year, say that in all about three hundred hours were devoted to this manuscript. Like "Our Saturday Night" the book was offered as a premium with the *Messenger*, and the demand for it was exceedingly brisk from the start. More than ten thousand copies, all that were printed, were disposed of. And later on another edition was brought out by the House.

The next spring I attended at Hershey, Pa., the last Annual Meeting that I was to report for the *Messenger*. I had been writing Conference Notes for years, and always did my best to give the *Messenger* readers an interesting account of the Meeting from year to year. In former years I sent to the office all such matters

by mail, but finally I induced the business manager to permit me to use the wires, costing about one-half cent a word. In this way I could report the news up to within a few hours of going to press. Then, to help along with the Conference work, I conceived the idea of a Conference booklet, and if anything was ever appreciated by the Standing Committee and the delegates, this booklet was. On one occasion the Standing Committee gave me a vote of thanks for placing the Conference matter in such a convenient form for that body, as well as for the Conference itself.

From the very start I became interested in Bethany Bible School, Chicago, and gave a talk at the opening of the school, as well as the dedicatory address for the first of the new buildings erected. For years I had pleaded for a school of this type, a school where the study of the Bible was made the primary purpose. Nothing gave me more pleasure than to run from Elgin to Chicago and deliver, to the Bethany students, talks on the life and labors of such brethren as Alexander Mack, Christopher Sower, D. P. Sayler, James Quinter, George Wolf and others. In fact, the last thing I did in the way of a public service before coming South was to give a Sunday evening address to the students. Much more might be said of incidents here and there, but the end of this story must not be too far away.

Some Observations

In the fall of 1915 the time came for me to close my connection with the *Gospel Messenger*. With several years dropped out here and there in my early experiences, I had been in the editorial chair nearly thirty-nine years, and during all this time I was intrusted with the editorial management. Though my work was imperfect and some of it during the most trying periods ever known in the history of the Church of the Brethren, yet no censure regarding the policy of the paper ever came to me from the Conference or from those by whom I was placed in charge of the responsible work. If ever a man was treated kindly and considerately while in the editorial chair, I was. When I entered the office, in the beginning of my last period of service, in 1891, the circulation of the *Messenger* was a little over 12,000. When I left the chair, the House was printing fully 25,000 copies. The paper had

grown in size, efficiency and circulation. From all over the Brotherhood, from the General Mission Board, as well as from those connected with the paper, both in the House and out of it, I could count on just such help and encouragement as a man needs in that line of work.

While connected with the paper, I attended all of the Annual Meetings, and invariably took an active part in the proceedings. Twice, I was on the Standing Committee and three times served the Conference as writing clerk. From the start, I felt at home when serving on the Standing Committee. I was acquainted with all the leaders, having served with a number of them on other committees, and when we were thrown together at Conference we were by no means strangers. However, to be with the committee in their deliberations now and then proved a great help to me in my editorial work. Here one could feel the pulse of the whole Brotherhood, and in that way become advised regarding the sentiment in each State District. On such occasions it was interesting to listen to well-informed elders who were discussing queries to which the Standing Committee was expected to attach answers. While serving as clerk, my policy was to study the drift of thought, and frame the answer which I thought would pass and have it ready to present at the first opportunity. Usually such answers would go through with very little changing.

In the open Conferences, I probably made more than my share of the speeches that appear in the Full Report. I had an opinion on most points and was not backward about expressing my views. In the larger assemblies my voice – indistinct articulation – was against me, but by talking slowly I could generally make myself heard by the delegates, and I let it go at that. Rather early in my Conference experiences, I got into the habit of offering substitutes for whatever unsatisfactory motions might be before the house. Some of the brethren got to calling me the substitute man. A few said that I went to Conference with my pockets full of substitutes. Of course, this was incorrect. For presenting substitutes, I watched my chances. When the delegates became pretty well divided over the wording of a motion, or when the meeting became tangled up with motions and countermotions, the condi-

tions were then ripe for a carefully-framed substitute. These substitutes were usually prepared while some one was stringing out a long speech. Occasionally they were drafted in my room and held in reserve for the opportune time to be offered. On a certain occasion, when one of our very best moderators was presiding and the meeting became more or less confused by motions, suggestions and speeches pro and con, the moderator stepped to my side, where I was writing, stooped down, and in a low voice said: "Brother Moore, can't you help us out with a substitute?" I had to advise him, for the first time in my life, that I was short on substitutes.

There was never a time when I was not deeply interested in any movement relating to our church activities. When I entered upon my editorial work there was but one school in the Brotherhood and a general scarcity of Sunday-schools. In such times, it requires a little nerve to come squarely out in favor of the educational and other movements. Not only so, but it takes some tact to advocate such movements without breaking with those opposing them. It was along this line that I tried to do some of my best work. During this period the missionary movement came to the front, and then the turning of the publishing interests over to the Brotherhood to be owned and controlled by the General Mission Board. There arose a movement to bring the schools more directly under the control of the churches, as well as a demand for a Sunday School Board. Other movements were set in motion. All of these, even in their incipiency, had to be carefully studied by the *Messenger* management, and there were very few, if any, of these plans that I did not have something to do with before they appeared in print. The man who handled the *Messenger* in those periods of marvelous expansion had to acquaint himself with the alpha and omega of every general movement, or else often lose his bearing when live issues were pending.

Active church workers while on the Conference grounds had their ways to bring about results, and I had mine. But I never lobbied, either on the Conference premises or off it. This method of carrying a point in religion always struck me as dishonorable. Still, I took a personal interest in the make-up of the boards cre-

ated to serve the Brotherhood at large. I was always ready to suggest names for most of the boards. More than once have I handed to a leading member of the Standing Committee names for a certain board to be appointed. On different occasions, when the Conference decided in favor of appointing a board for some special work, I have passed to the reading clerk a paper containing names for the proposed board, and then had the satisfaction of hearing the names read off and the board confirmed. Once, when alone with the reading clerk, I apologized for my freedom in this particular. But he relieved my feelings by telling me that such efforts were appreciated, and that I need not hesitate about making any suggestions that I thought proper.

It fell to my lot to furnish much information, relating to our church and her work, for encyclopedias and other publications. Along this line, for my use, I kept stored away quite an assortment of information from which I could draw in case of necessity. I had scores of leading brethren write out biographical sketches of themselves and leave the same in my care. These sketches I kept stored away in the fireproof vault of the House. On receiving a telegram, notifying me of the death of one of these brethren, I could by the aid of the matter left in my keeping, write up an early biographical sketch for the *Messenger*.

My heavy correspondence kept me in touch with leading thinkers in many parts of the Brotherhood. These letters dealt with every question or movement that concerned our people. Questions relating to every shade of church doctrine, church policy, and church usages, came up for consideration. In the Brotherhood were conflicting elements. These demanded the most careful attention. The letters written ran up into the thousands, and in my files I kept copies of all of them. For future use, I would like to have preserved some of this correspondence, but that was not to be.

My Closing Words

But to all things there is an end, and my long and busy career as editor came to a close. I had collected quite a library. In my collection, I had a copy of nearly every book, pamphlet and tract published by the Brethren. My paper files were not quite com-

plete, but the files of other things were nearly so. It pained my heart to have my splendid library broken up. I was not in a position to move it intact. In my files were hundreds of private letters never intended for the public eye that would have made a bit of interesting history. The pile was too bulky to move, and I did not have time to sort out the communications and preserve those of historic value, so bushels of letters were committed to the flames.

And now, with only part of my library and some of the records that have been preserved, I am spending a rather quiet, and yet a busy life, in a beautiful town by the side of a charming lake in the genial clime of Florida. The location is nearly two hundred miles south of Keuka, where we formerly had our Southern home. Here in a cozy little bungalow, practically surrounded by bearing orange, grapefruit and other trees, wife and I are enjoying some of the good things of the land. From our trees we can pluck ripe fruit every week in the year.

To the little town of Sebring we came in the month of April, 1916. It was then quite small, the location having been a dense woods a few years before, without any railroad or other mark of civilization. Over these grounds men hunted the deer, the bear and the wild turkey. When we moved into our little cottage there was not a member in or near the town. This remained the condition the summer through, and still, with the help of some, who had planned to locate, and a few others, we built a little chapel, the neatest place of worship in town, and had it ready for services, when more than a score of members came later in the season, most of them to spend the winter months only.

Since then the town has grown, and so has the church. The little chapel proved too small, and now we have a commodious building that should prove a credit to any town. The facilities for all the church activities are of the best. We live in the midst of a body of devout members, and feel perfectly at home among them. Scores of members come here to spend the winter months, among them more than a dozen ministers. Some of them have splendid homes with delightful surroundings. So here we live and worship the God of heaven, while enjoying the uplifting association of those of like precious faith.

"The years, however, have come and the years are going but by and by,
When the trumpet of the Lord shall sound,
And the saved of earth shall gather on the other shore,
And the roll is called up yonder, I'll be there."

Editor's note – This ends the selections from The Boy and The Man by Elder J. H. Moore. It is hoped that our readers have been interested in his description of conditions in our country and the Brotherhood in a much earlier time.

NEWS ITEMS

WAYNESBORO, PENNSYLVANIA

Revival Meetings at the Waynesboro Congregation are scheduled to begin on Sunday, July 18 through 25 with Bro. Fred Pifer from Dallas Center, Iowa. Services are 9:30 Sunday morning and 7:30 each evening. We invite all to come and be spiritually fed.

Sister Jane Valentine, Cor.

SHREWSBURY, PENNSYLVANIA

The Lord willing, the Shrewsbury Congregation is looking forward to our Revival Meetings, from July 25 to August 1. Bro. Jeremiah Johnson from Hart, Michigan plans to be with us. Pray for these meetings. Come, worship, and fellowship with us. We welcome your prayers and your presence.

Sister Fern Ness, Cor.

GRANDVIEW, MISSOURI

The Grandview, Missouri congregation plans a series of Revival Meetings, August 1 through 8, the Lord willing, with Brother Tom St. John. We invite those who can to come and praise the Lord with us. Please pray for these meetings that we might all be renewed in Christ.

Sister Jolene Andrews, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR JULY 2004

July 4 – A Crown Lost Through Disobedience – Esther 1:1-22

1. Was the king right to demand that Vashti be brought before him to show the people her beauty?
2. Did the decree that every man should bear rule in his own house, go over and above God's standard?

July 11 – Oils and Perfumes Alone Do Not Win a Crown – Esther 2:1-20

1. Esther was no doubt a beautiful woman, and the process of purification enhanced her beauty even more. But how did she really obtain the king's grace and favor?
2. Why did Mordecai instruct Esther not to disclose her nationality?

July 18 – Plots in the Gates and Plots in the Palace – Esther 2:21-3:15

1. Why didn't Mordecai bow down to Haman?
2. What would drive a man to hate so much as to destroy an entire race of people?

July 25 – For Such a Time as This – Esther 4:1-17

1. When God's people face great peril, whether spiritual or otherwise, what is our response?
2. Do you believe that God has placed you on earth, at this time, and in the circumstances you find yourself in, to carry out a very specific purpose in His Kingdom?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JULY 2004

July 4 – Christ's Prayer – John 17:1-26

1. What is eternal life as expressed in this prayer, and how do we obtain it if we are not taken out of this world?
2. How can the world know that God has sent Jesus to save us?

July 11 – Good Names – Pro. 22:1; Ex. 7:1; Acts 6:-4; III John 1:14

1. Does a good name automatically happen when we become a Christian?
2. Jesus told us that we would be hated, reviled, and persecuted. How can that fit this lesson?

July 18 – Believers Walk – Rom. 6:4; I John 2:6; Gal. 5:16; Eph. 5:2; I John 1:7; Eph. 4:1-3

1. Explain what it means to identify with the death, burial, and resurrection of Jesus.
2. How do we walk in the Spirit? Living in a subconscious state of mind, experiencing visions and revelations from God; or simply that we walk in meekness, longsuffering, forbearance, unity, peace, purity, and love?

July 25 – Liberty – Is. 61:1-3; John 8:31-36; Rom. 8:16-21; Gal. 5:13; I Peter 2:13-16

1. What is the true source of bondage? Of liberty?
2. How can liberty be used as an occasion to the flesh?

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BIBLE MONITOR

VOL. LXXXII

JULY, 2004

NO. 7

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR FATHERS' GOD TO THEE

Our fathers' God, to Thee we raise,
In cheerful song, our grateful praise;
From shore to shore the anthems rise:
Accept a nation's sacrifice.

Incline our hearts with godly fear
To seek Thy face, Thy word revere;
Cause Thou all wrongs, all strife to cease,
And lead us in the paths of peace.

Thy wisdom, Lord, Thy guidance lend,
Where'er our widening bounds extend;
Inspire our wills to speed Thy plan;
The kingdom of the Son of man!

Thro' all the past Thy truth we trace,
Thy ceaseless care, Thy signal grace;
O may our children's children prove
Thy sovereign, everlasting love.

-Benjamin Copeland

THE HIGHER POWERS

July is the month when our nation is reminded of the glorious past and our present duty to our country. The call to patriotism is strong and compelling. As a people we should be thankful for the freedoms and privileges we enjoy. As believers we could be situated far worse than what we are. We need to serve our nation without violating our conscience toward God.

When Paul writes of the higher powers he is speaking of the civil government established through the permission of God. This government is established to guarantee peace and quiet. Without government, the ungodly would be uncontrolled. They would do as they willed if there were no governmental control over them. It would be a far more dangerous world if there were no established government. God in His wisdom has ordained these governmental units so there may be quietness that His people may be able to live without threat or discomfort. When the ungodly are in control, there is no peace or prosperity.

Since we are commanded to give obedience to the higher powers, where are we to draw the line in our service toward the government? We must first have a heart of thankfulness for the establishment of the government. Although they are imperfect and at times infringe upon our privileges, we must be thankful they exist. For our lives would be far more dangerous than what they are if we did not have such protection as they offer to us.

THE BIBLE MONITOR

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There have been times when governments have forgotten their God given places and have tried to force believers into service that would be a violation of their beliefs and conscience towards God.

We need to realize that they are the "higher powers" not the "Highest Power". Higher powers denote a power that is higher than what we possess in ourselves, but it still is not the highest power. The English language is designed to express comparative degree. Many times we compare things as to their size, power or other property. We speak of the small, smaller or the smallest. By those terms we show the relative size of the objects before us. Some comparisons are shown by the addition of the words, "more" or "most" to show the degree of comparison. Other comparisons are shown through words that do not look alike. Such is the well known piece of advice which says, "Good, better, best, Never let it rest, Until good is better, And better is best." To compare the word "high", we would use the terms, high, higher and highest. By this we would know that the power suggested by "high" is less than the power suggested by "higher". In turn "higher" is not the ultimate power, for that belongs to the "highest".

The higher powers ordained by God have been placed above us for our protection. As powerful as these powers are and the respect that they deserve, there remains a power that is higher than they are. That "highest" power of course is God. He has established governments and He has brought down governments. We can never know what His purposes are when He allows governments to exist that are manifestly evil. Out of these evil situations, God has often brought good through means not of man's doing.

Men often congratulate themselves on their power and ability to defend and impose freedom on others, forgetting that it is only by the permissive will of God that they are able to do what they do. They believe that the force of arms will buy and establish freedom. It is only as God allows them success that they are able to carry out their plans. Often as they use force to carry out their plan, they disregard the consciences of those who have chosen to serve the highest power.

As those who would prefer the highest power, we may still offer our service to the higher powers. That service would include paying our taxes, offering respect to the officers of the government, being law abiding citizens, and informing governments of our position through petition. Our greatest duty is to offer up our sincere prayers for those who serve in the positions of government.

As believers we can serve the higher powers best by serving faithfully the highest power, God. Christians as the "salt of the earth" preserve the nations of this world. Although it is common to praise arms and force as the preservative power of nations, it is in reality the faithfulness of Christians within those nations that are the real force keeping them from destruction. Christians being faithful to God and His Word have more power than all the military hardware produced and used by the nations of the world.

Our true celebration of freedom is the service we give unto God the Highest Power.

M.C.Cook

THOUGHTS ON 2004 GENERAL CONFERENCE

Psalm 133:1, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that run down upon the beard, even Aaron's beard: that went down to the skirts of his garments;"

We are writing this on Thursday, June 10, the day after the end of Conference 2004. We will have lots of memories from the meeting. We think of the many messages we heard, and how they all blended together from the influence of the Holy Spirit. I will never forget the scene at the end of TUESDAY NIGHT'S meeting: the altar area crowded with people, young and old, weeping on one another's shoulders, all because Jesus gave them a burden for the never-dying souls of mankind. Many rededicated their lives to the service of God. The Brethren preached much on the urgency of spreading the gospel. One message was titled, "Where do we go from here?" Much was spoken about unity, and if there ever was a time when unity was important, it is today.

We do not have much experience at Conference. We have only been to five of them. At first, especially in the east, Conference can be a little overwhelming. Most folks, especially those new to the faith, have never seen so many of like precious faith in one place before. It becomes even more overwhelming the first time the new person is called to stand in front of the assembled multitude.

Another prevalent thought at the Conference was, "Are you a Missionary or a mission field?" How much we need to spread God's Word wherever we are and wherever we go. Jim Elliot, the missionary martyred in the 1950's said, "Wherever you are, be all there." We must serve with all of our talents, and we must be all there.

There was much food for thought here. As a small church, how shall we reach out to the world? Who shall go and where? We have many all over the world: one here, two there. What is the next step? After a careful reading of the Book of Acts, we have concluded one important thing. We need to, like never before, depend on the leading of the Holy Spirit in EVERYTHING we do and everything we attempt for God. He is certainly able, where we see our smallness and weakness. Reaching out to the world is something we should be doing daily, but to reach across the sea requires stateside support and the potential to fill these empty spaces as needed.

May God help us to search the scriptures, search our hearts, and work together to spread the Gospel and bring honor and glory to His precious name.

Brother Lynn H. Miller

NEWS AND NOTES FROM KENYA

Burdens. What comes to your mind when you read this word? It has negative connotations to us. We do not seek burdens out or enjoy having them. They usually come to us due to situations beyond our control, or as a result of mistakes we have made. But as in so many other less-than-desirable situations we find ourselves in, God can use burdens to draw us closer to Him.

We see many physical burdens here in Kenya. The people do not have cars, so they employ various means to transport items from one place to another. The native woman can often be seen carrying bags of maize, containers of water, or other items on their heads. The bicycle is a useful means of carrying larger items. We often see bed frames, mattresses, or other items of furniture, long lengths of lumber, very large bags of maize, or other large items being carried on bicycles. Some people own bicycles which they use for taxis, transporting people from one place to another. Some also use donkeys to carry loads. Another method of transport is the two-wheeled cart, usually pulled by one man with another behind to push. Transportation of people and goods is much more difficult here than in the states.

As we think of mental burdens, what part do they play in the Christian's life? All of us face them at one time or another. We become concerned or anxious about our family, health, church difficulties, employment, finances, relationships, or world events. When a worry is long lasting, consuming our thoughts, causing us to have a sense of gloom and sadness or hopelessness, it becomes a burden.

What do we as Christians do with these burdens? As in so many other situations in life, we have a choice. We can struggle to handle them ourselves. Alone. Weak. Troubled.

Or we can give them to the One Who made us and Who knows us better than we know ourselves. He is there, willing to help us, to shoulder the burden for us. Matthew 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." A solution may not appear immediately when we give our burden to Him. The relationship may not mend, the poor job situation may not improve, and the financial difficulty may not ease. But now we have Someone Who is so much stronger and wiser than we, helping us to bear the burden. Often we can ease a burden by sharing it with a brother or sister in the Lord. But when we give our burden to God, He takes it completely away and replaces it with His peace. Phil. 4:6-7, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all

understanding, shall keep our hearts and minds through Christ Jesus." What a precious promise that is! We could compare sharing our burden with another person, with the Kenyan woman who carries her burden on her head. It is easier to carry (at least for her!), but she still carries it. Giving our burden to God could be compared to the person who places his load on a donkey. The burden then belongs completely to someone else. There is great benefit in sharing our burden with another believer. Galatians 6:2 tells us to "bear ye one another's burdens, and so fulfil the law of Christ." Often just the verbal sharing of the burden can help to lighten it. The other person brings another perspective to the problem, and can give us good advice. Ecclesiastes 4:9-10 reads, "Two are better than one; ...for if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up." It is good to share our burdens, but we have a Heavenly Father who longs to carry them for us!

As we seek to spread the Gospel and to relieve spiritual burdens here in Kenya, we desire your prayers. There are so many needs here, many more than we can hope to meet. Pray that we will not become burdened by the needs, but will always do the best we can with God's help, and will leave the rest in God's hands.

God bless you all,

Brother Alan and Sister Brenda Meyers

PERSISTENCE PAYS

Life in Kenya is proving to be very interesting and challenging. Our first three months here have brought many blessings and joys with only a few sorrows and disappointments. It seems that whoever and wherever we are, we can never be sure of what lies ahead as each new day unfolds. It is a comfort, however, to know that we serve a God who knows all about our tomorrows and is not only able but also willing to meet each of our needs as we bring them to Him.

As we arrived on the mission field, my desire was to represent Jesus Christ and His gospel. I trust that we have been and will continue to be "salt" and "light" to these wonderful people.

Without question I am learning as much or more than I am teaching! One lesson that I think about often is how persistence pays off. Each time we go to the marketplace, I'm impressed with the persistence of the venders. The souvenir market is especially remarkable. The people have literally pulled me into their "shop" and given me innumerable reasons why I should purchase their product. I have actually bought a few small things that I had no intention of buying just because of their persistence. They NEED to be persistent because their livelihood depends upon it!

Am I that persistent in sharing the love of God and salvation through Jesus Christ to the world around me? Are you? Are we willing to go out and "compel" the lost of our communities to come to the house of God that they may hear the truth of His word that His "house may be filled?" (Luke 14:23) I believe there are people in nearly every community who have heard the message of salvation but have no intention of "buying" or receiving it. Is it possible that through the persistence of God's people at least one of them could be saved? Can it be said that we NEED to be persistent in presenting the message of Christ that our spiritual lives may thrive? Do not be discouraged, but rather be persistent when the world does not respond to the Word of God. It is the Holy Spirit's work to draw men to Christ. Our work is to be consistent and persistent in taking the message of salvation to them.

Thank you for your support in every way, especially prayer. Please continue to pray for the work in Kenya.

In God's love,
Brother Alan Meyers

KENYA KNOTES

Greetings to everyone in Jesus' name! I realize many of you are gone to Conference and this will be old news until you read it!

Last Thursday afternoon was women's Bible study. Afterwards, Cheryl took a group of church women to the hospital to see Roselyn. Later, Justin took Florence and I to see her; we also intended to bathe her, but didn't because she had an IV. Her sister, Florence M., was there, and sober for once. Roselyn just

lay with her eyes closed. The only time she spoke was to ask Florence to take her to her home, where she was born.

On Friday, Alan and I took Hosea and Florence to Eldoret, an hour and a half away. We really had a fun day with them. We went first to the huge open-air market which they have on Fridays. The vendors just lay their goods out on tarps on the ground. We didn't cover nearly all of it. They had clothing, fabric, and lots of other things. Then we hit six or seven fabric shops looking for suit fabric for Alan. He bought two pieces for Hosea to make him suits.

We also bought fabric for him to make vests and pants for Eric and Kevin. The vest and pants he made for Trent turned out really good. Hosea does a fantastic job! He doesn't use a pattern, just goes by measurements, and he makes beautiful button-holes by hand! Trent really looks good in his vest and pants. He wore his cowboy boots with them and looked pretty sharp! Alan took his picture with Hosea. Alan figured that the suits he bought fabric for will cost him about \$55.00 each, including Hosea's labor.

On Saturday, we had a men's workday here to pour cement for the floor of the new choo (outhouse) that will be behind the new church building. Quite a few men came to help. Several women came to fix lunch for them. Ugali and skuma; the meat was good!

On Sunday our family went to Chepkorniswo for services. All of Hosea's family went. Florence was not feeling well. I think our trip to Eldoret wore her out. She seemed to enjoy it, but did not feel well Saturday or Sunday. She has chest pain and is really tired. After the afternoon service, Cheryl and Florence and I went to see Roselyn. She was barely responsive. Her feet were very cold and she would hardly open her eyes. She did drink some tea.

Monday morning, Roselyn's sister, Florence M., came to tell me that Roselyn had passed away early that morning. Florence M., seemed very sad, and I talked to her for a while about the state of her own soul, how she needs to quit drinking and return to the Lord. (She was baptized several years ago.) I was sad that

Roselyn was gone, but glad her suffering was over. One of my frustrations with that hospital was that in the five days Roselyn was there, she never received pain medication, and she had a lot of pain. They just do not seem to care. For all I know, a doctor never saw her.

On Wednesday, Florence and I bought fabric and Florence made Roselyn a white dress to be buried in. They always bury in white. (Roselyn was buried in this nice new dress and no shoes!) I helped with the handwork. That evening we had prayer meeting at her home. Many of her neighbors heard us singing and came. The moon was full and it was a beautiful evening, sitting there under the stars. We did a lot of singing, then Hosea and Henry both preached short evangelistic messages. (Henry doesn't usually preach, but he used to, and he did very well.) At the end, Hosea gave an invitation and the ministers prayed with a young man who raised his hand. They plan to meet with him again. I was sitting facing Gilbert, Thomas, Hosea and Henry, and I had to think how they all used to serve Satan and were all alcoholics, but now are so joyful in serving God, and so thankful for their salvation. They are truly an inspiration.

Thursday was a very full day. The women were supposed to go to the hospital to wash and dress the body. I thought several were going, so I didn't plan to go. But when the time came, only Florence was going, so she wanted me to go. Hosea, Alan, Jonathan, and Roselyn's husband, Hudson, were along too. We took the casket to bring the body home in. I wasn't real excited about washing and dressing the body, but was determined that I would do whatever needed to be done. When we arrived there, we had forgotten to bring gloves, and the mortuary guys volunteered to do it, for a price of course, but it only amounted to about \$7.00, so we decided to let them! We did see the body, and it was awful, just skin and bones. When the workers had the body in the casket, the guys carried it out and put it on the ground behind the Cruiser, preparing to put it on the top. Hosea broke into song, and we all sang, and then he prayed. Then they loaded the casket on the top, and we headed home. They always tie red ribbons on the vehicle to signify that they're transporting a body, as though

no one could see the casket on top! We went back to Roselyn's home for the funeral. Henry spoke again, and Florence gave a testimony about Roselyn's last week or so. One thing she mentioned was that Roselyn wanted to be taken home the end of the month, when Felix, her son, was out of school. Well, she died on the 31st and went home! When the funeral was over, those who wanted to go to her funeral at her home piled in the Cruiser, and they headed out on the three hour journey. Alan drove, and the Cruiser was packed, hip to hip and knee to knee! I think there were nineteen adults and four children that went. Alan wanted me to go, but it was just too full. To add to it all, Florence M. and Hudson were both drunk.

As the Cruiser was about the leave, Florence M.'s husband, who was drunk, caused quite a disturbance. He was yelling and throwing his arms around, cursing God and being really obnoxious. Some of the people were irritated at him.

Alan and the others who went got home about 7:15 P.M. on Friday. Everyone at Roselyn's home are alcoholics, and several of them were terribly drunk when they got there. Alan said one woman was dancing around and then just passed out on the floor. Alan, Hosea, Jonathan and Thomas had slept (or tried to sleep) in the Cruiser Thursday night. Alan had the funeral sermon, and apparently it was quite a sermon. When they got home, Hosea and Florence couldn't quit talking about the wonderful sermon Alan preached. Alan will not say much about it, except that he didn't have any notes! He had four verses written down, and spoke from that. I wish I could have heard it. Justin went over and visited with Hosea and Florence about their trip, and he said they told him all about it, too. Anyway, I was happy to have him home.

Today, they are having another workday. Ray says it's going to be short. This evening we are cooking outside with Ray's. It is really cloudy and chilly. It's supposed to be rainy season, but we have not had much rain lately at all. Our garden and the maize are drying up.

Well, hope I haven't bored you with this long letter. I feel like I can hardly describe how things are so you can picture them.

You have to experience it! Keep us in your prayers.

Love to you all—

Sister Brenda Meyers

THE SHIPWRECK

Acts 27:27-44

The tension rises as we read about the continuing drama of a major storm on the Mediterranean Sea, with the small ship being bounced around like a cork. Verse 27 indicates that this boat load of people and freight was in this storm for two weeks! That is a very long time for any storm to last! Even most hurricanes blow themselves out quite a bit sooner than that! No wonder they despaired of their lives (verse 20). But Paul had told all of them of his "word from the Lord" that none of them would lose their lives.

As the sailors were checking the depth of the sea, they began getting soundings that indicated they were nearing some land. The floor of the sea began being more shallow and more shallow. Finally, they dropped anchor to avoid running into rocks or anything else. Then the sailors, who knew the ways of the sea and their chances for survival (or lack thereof) better than anyone else, pretended to be working at dropping some more anchors. But really, they were dropping the single life-boat – with all intent of making for shore, and leaving all their passengers on board the boat to die at the mercy of the storm. Now wasn't that a nice thing to do?

But Paul discerned their motive, and warned the centurion. If this intention of the sailors had not been foiled, they all would have been drowned! The centurion put a stop to the sailor's scheme. The soldiers cut the ropes to the lifeboat, and it dropped into the sea – useless. Their only means of escape was now gone.

Next Paul told the people to take some food. After fourteen days of not eating, they had no strength to swim to shore! Paul led off, and ate some food. Then the rest of the passengers did the same and they all began to be of good cheer. They began to

feel like there might be some hope after all. After they ate, they even threw all the wheat overboard. They really were not planning to stay for very long in that boat? Remember that during all this time, the wind was still blowing very hard, and the weather was very cold (28:2).

In the morning, when they could see, they saw a place that seemed good for landing, and they headed for that place. But the front of the ship got stuck in the ground and the waves beat the back part of the ship to pieces.

Next we have another miracle concerning the survival of Paul. The soldiers were naturally concerned about the prisoners possibly escaping and wanted to kill them. Under Roman law, a guard's life was required when a prisoner escaped (see Acts 12:19). The centurion, by this time, had developed a certain fondness for Paul and didn't let the soldiers kill the prisoners.

So all the people swam for shore, or floated on the debris and **all** escaped from the ship to the land. What a miracle! What an adventure!

Summery thought...God is able! God performed many miracles in order to keep Paul alive, so that he would be able to testify at Rome. Paul did not die prematurely. I certainly do not have all the answers concerning those who seem to be snatched out of this life prematurely (such as James in Acts 12:2), but yet God does have ultimate control. Just look at what all, He was able to save Paul and his companions from!

Respectfully Submitted,
Brother Robert S. Lehigh

SIXTY SIGNBOARDS ON THE ROAD TO HEAVEN

B. E. Kesle

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of our Lord Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by

the power of God, through faith, unto salvation, ready to be revealed in the last day." "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

Such is the wonderful inheritance which God has in reserve for his children when we pass from this world of sickness, sorrow, pain, and death. And our Savior further assures us, "In my Father's house are many mansions; I go to prepare a place for you; and if I go and prepare a place, I will come again and receive you unto myself, that where I am, there ye may be also."

And that we may be encouraged on our journey heavenward, he has set up many signs by the way, that we may not lose our way, but may go on our way rejoicing in full assurance of hope unto the end. These signs are easily read, and are placed just where we need them most, to encourage us on our journey homeward, and to help us prepare for the coming day when we shall take passage on the Lightning Express for the Holy City.

We may group these signs somewhat after the following order:

I. Faith Signs: "Ye believe in God; believe also in me." He is the "captain of our salvation," and knows the way, for he traveled it himself. "He that believeth is not condemned," because he "looks to him as the author and finisher of his faith," and "He that believeth and is baptized shall be saved," for his captain says so, for that reason it must be so, he knows. Therefore "trust in the Lord, commit thy way unto him." Trust in him for "Without faith it is impossible to please him." But let your faith be visualized by works, for "faith without works is dead."

II. Fruit of the Spirit Signs: "Love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, tender-hearted, forgiving and kind." "If ye love me keep my commandments, for this is the love of God that we keep his commandments." And "all his commandments are righteousness." "Rejoice ever more and in every thing give thanks." For all the blessings of life come from his bountiful store house and treasury. "My peace I give unto you." Not as the world giveth, give I unto you."

The world gives peace at the mouth of the cannon. He gives peace on peaceable terms, without war and bloodshed. And "he is longsuffering to usward, not willing that any should perish but that all should come to repentance." So kind and gentle! His "goodness leads men to repentance," "meekness, forbearance and forgiveness" are traits of the Christian, and signs that we are on the way heavenward. And they who run the Christian race successfully are "temperate in all things."

III. Obedience Signs: This sign points to the "observance of all things whatsoever our Lord has commanded," and "We receive whatsoever we ask of him because we keep his commandments." And he said "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." And "God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered unto us, being then made free from sin ye have your fruit unto holiness and in the end everlasting life."

Obedience brings freedom from sin, and leads to everlasting life. "If ye love me ye will keep my commandments" and "if a man love me he will keep my word, and my Father will love him, and we will come unto him and make our abode with him." And "ye are the temple of the holy ghost." Let us not ask God to take his abode in an unholy temple. Clean up, and then invite him to come in and dwell with you. "Repent ye therefore and be converted that your sins may be blotted out." For "except ye repent ye shall all likewise perish." "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." We are not promised entrance into that city on any other terms. Faith alone will not do.

IV. Assurance Signs: Paul refers to "the hope set before us," in these words: "Which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil." This hope is the cord that binds our hearts to the "Inheritance laid up for us." This sign assures us we "can do all things through Christ, which strengthens us." Christ is our all, our strength, and our hope of eternal life. Hence we are told to "Fear not little flock, for it is your Father's good pleasure to give you the

kingdom. And "they shall be mine, saith the Lord, when I make up my jewels," and "I be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty." We have committed the keeping of our souls unto Him, and we are assured "he is able to keep that which we have committed unto him against that day."

Then too, "All things are possible to them that believe." Hence "we know that if this earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." This is the home Jesus has gone to prepare for us.

V. Perseverance Signs: There is no stand still place on this heavenly journey. We are going forward or we are going backward. And "he that endureth unto the end shall be saved." If we "put our hand to the plow and look backward, we are not fit for the kingdom of heaven." So we press onward to the prize set before us." And we are told to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." And "If we live in the Spirit, let us also walk in the Spirit;" for "to them who by patient continuance in well-doing, seek for glory and immortality, eternal life." To this end, let us "be instant in prayer" and "by prayer and supplication, let our requests be made known unto Him," and he will lead us in the way everlasting.

VI. Grace Signs: Jesus said, "For this cause I sanctify myself, that they may be sanctified through the truth," and Paul said, "This is the will of God, even your sanctification." Then God's children are a sanctified people. They are also a holy people. "Be ye holy for I am holy." And "follow peace and holiness, without which no man shall see the Lord." They are also a righteous people. And "if ye know that He is righteous, ye know that everyone that doeth righteousness, is righteous, even as he is righteous."

Then too, God's people are a perfect people. And so we are told, "Be ye perfect even as your Father in heaven is perfect." We may not be perfect as God; he doesn't expect us to be. But we may be humanly perfect. A state in which we do not desire to do anything wrong or sinful, but our whole desire is to do good and good only,

and to abstain from everything that is wrong or sinful.

VII. Negative Signs: "Touch not, taste not, handle not," things that are wrong and sinful, which are displeasing to God. These things God forbids us to do. Indicate by the word "not" or other negative word, "Be not conformed to this world," "Be not drunken with wine," "Be not unequally yoked together with unbelievers," are commands of this class.

And be it remembered that it is as wrong to disobey a negative command as it is to disobey a positive command; as wrong to do things we are forbidden to do, as to leave undone the things we are told to do. When a Christian yokes himself up with unions, lodges, he is unequally yoked. "What part hath he that believeth with unbelievers or infidels?" When brother goeth to law with his brother he is doing a wrong. "Nay ye do wrong and defraud and that your brethren." "Swear not at all," does not mean we can swear sometimes. And this does not mean profanity. It means taking the civil oath, which the law does not require of us.

And "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Remarriage is permitted to Christians in such cases, for one cause only. And, of course Christians are not supposed to take part in worldly amusements, games that are manifestly sinful, dancing, card playing, the movies and theaters. What if Christ were to come and find us on the baseball grounds yelling and hooting with the crowd? What if he should find us on the dance floor? What if he should find us in the movie? What if he found us in the banqueting church suppers, or in the parlor playing progressive euchre?

Kind reader, think on these things. He'll find us some place when he comes. Sisters, what if he finds you going up and down the street half naked, or parading yourself in public in a half nude state?

Be not deceived, God is not mocked, whatsoever we sow we'll reap.

Selected from the July 1, 1944
Issue of the Bible Monitor

THE FAITH

Richard Mummau

For a devotional let us look at Jude 3. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the "faith" which was once delivered unto the Saints."

To paraphrase the last part of this verse we could say "it was needful for me to write unto you and exhort you that ye should earnestly contend for the 'body of truth' that was 'once for all' delivered to the saints."

The faith in this verse is the revealed word of God that we have. It is the teaching of the Bible. It is the truth that we are to believe. It is not our "exercise of faith" although this is included. According to Strong's the word "once" also means "one time". It was delivered "one time, never to be repeated" or "one time and no more". We do not look for a further revelation from God. The Holy Spirit illuminates the scriptures to us, but God's revelation to man is complete. We have the Bible.

Jude says that he did this because certain men crept in unawares and turned the Grace of God into lasciviousness or a license to sin. There is a doctrine afloat that says that once we are saved it does not matter how we live, we will still go to heaven. This book refutes this. Read verses 5-8.

Jude says that we are to earnestly "contend" for the faith. We are not to be "contentious". There is a difference. To contend for the faith is to be willing to suffer to uphold all the things of the scriptures. It is to be willing to stand up against false teaching or error. Paul was contending for the "faith" in the book of Galatians.

As Christians we are to contend for the faith today. We are to earnestly contend (struggle for-Strong's) for the truth of the gospel. And the Gospel includes all of the New Testament. In Thessalonians Paul writes about those who do not "obey the gospel". So the gospel is more than giving mental assent to a prescribed set of beliefs. It is allowing the truth to penetrate our heart and will to the price that it moves us to obey what the Bible

says.

We live in the age that was foretold when men should depart from the faith. And in this verse the "faith" is also the body of revealed truth. Men are giving up their belief of what the Bible says and are substituting their own reasoning.

So, dear family, let's all be "contenders of the faith". But let none of us be "contentious". Let's study our Bibles so that we know what it says. And let us read the word with a desire to obey what we do understand. As we do this, we will be "contending for the faith, and be able to exhort others to do so also".

Selected by Sister Terry Scofield

BIBLE STORY

A CHANGED MAN

Acts 9:10-22

There was a disciple of Jesus in Damascus named Ananias. The Lord came to him in a vision and told him to go to a certain street in the city and inquire in the house of Judas for a man called Saul of Tarsus. The Lord said that Saul had been praying and had seen in a vision a man named Ananias who would put his hand on him so he would receive his sight. Ananias was fearful because Saul had been cruel to the Christians, but the Lord told him to go anyway because He had chosen Saul to preach to the Gentiles. Gentiles were those who did not belong to the Jewish nation.

When Ananias entered the house of Judas he said, "Brother Saul, the Lord, even Jesus, that appeared unto you, has sent me that you might receive your sight and be filled with the Holy Ghost."

As soon as Ananias had finished speaking, Saul had a wonderful thing happen to him. When he met the Lord on his way to Damascus and saw that dazzling light, I suppose it burned his eyes so that they were seared. Now that Ananias was here, there were scales that fell from Saul's eyes so that he could see again! Saul was not a man to do nothing about the wonderful miracle that had happened to him. The Bible says that Saul was baptized

and stayed with the disciples for awhile and then he preached Christ in the synagogues, or Jewish churches. He told them that Jesus is the Son of God.

Here is an amazing thing: Saul who had done everything in his power to persecute the Christians was now one himself and was doing all he could to convert others to believe in Jesus. He was a changed man because Jesus had spoken to him. Saul, who was later called Paul, always remained faithful to his Lord. He spent the rest of his life witnessing for Jesus and establishing churches throughout the Gentile world.

Questions:

- (1) What did Ananias do to Saul before he received his sight? (Acts 9:17)
- (2) What did Saul do after he was baptized? (Acts 9:19)

Brother Rudy Cover

THE BEATITUDES

S. N. McCann

BLESSED

The little descriptive adjective, "blessed," introducing each one of the Beatitudes, means more than a mere benediction. They who are poor in spirit are blessed or happy ones; they who mourn are blessed ones; they who are meek are blessed ones; they who hunger and thirst after righteousness are blessed ones, and so of the merciful, the pure in heart, the peacemakers and the persecuted for righteousness' sake. Blessed or happy because of their nature, because of what they are. The promised blessings of the kingdom, of comfort, or inheritance and the like belong to those in whom the qualities of the kingdom inhere. Their works are the natural outgrowth of their real inbred natures. Not from the old, but from the new, Adam. They work not in order to be good, but because they are good.

The qualities named in the Beatitudes belong to the blessed, to the happy. Can there be any real, any lasting happiness where

these qualities are not found? To lack in any one of these great qualities is to fail of the blessedness, the happiness that belongs to one in whom the essentials of the kingdom of heaven dwell.

Blessedness being an inherent, an abiding quality of the inner man, adversity cannot take it nor worldly prosperity give it. Prosperity may give what the world calls blessed, but it cannot give anything lasting. Riches may indicate prosperity, but they do not indicate blessedness. Riches, honor and power are much sought for by the world, but they cannot give blessedness. A man who is truly blessed may possess riches, but money, stocks, bonds will never POSSESS HIM. Too many professing Christians allow their worldly goods, their professions or callings, to possess and control them instead of possessing their goods and controlling them, as a real Christian must do. Adversity takes away all the joy of riches, honor, and worldly power, but it can never take joy, peace, and happiness from the blessed. Adversity takes away the joys of the world, its fashions, its games, its places of amusement, its sensuality; all vanish and become remorseless enemies gnawing at a grieved and dying conscience. Adversity adds to the joys of the blessed. Adversity only helps them to lose sight of the unreal, the foolish, the worldly, the perishing, and to lay hold in a more sure way of the real, the heavenly, the eternal. Adversity will and must come into every life, but its mission is death to all but the blessed. To the blessed adversity brings new and richer joys, life more abundantly. Adversity is a savor of life to life or of death to death, depending upon the nature of the one upon whom it falls. Visit the bedside of the blessed, though a widow afflicted, suffering, nothing to give joy or peace from a worldly point of view, yet full of peace and joy, a miracle of grace. The blessed can say with Paul, "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." II Cor. 4:17.

To be blessed is not outward ornament, but it is inward adornment, soul ornament, the mark of God's own child. Blessedness is not a borrowed quality, but is a man's own, for God has given it. It is in the heart, spiritual, holy, Godlike. The heart qualities of the blessed reach out into their every-day life and become a con-

forming power, moulding thoughts, words and acts into unselfish, Christlike examples to a sinful world. The heart qualities of the blessed make their character. They are men of sterling qualities. They bear the image of their Lord and Master. "As is the heavenly, such are they also that are heavenly." I Cor. 15:48. The fruit of the Spirit, "Love, joy, peace, longsuffering, kindness, meekness, self-control," is theirs. This fruit is not feigned or put on; it only shows the kind or quality of nature from which it grows. "If any man is in Christ, he is a new creature, the old things are passed away." I Cor. 5:17. Every blessed one belongs to the new creation in Christ Jesus.

Editor's note: This article is the beginning of our serialization of Elder S.N.McCann's 1913 book, The Beatitudes. S. N. McCann (1858-1917) served as a teacher, minister and missionary. Hopefully this series will prove instructive in our Christian lives.

FROM THE BRETHREN HYMNAL

MY JESUS I LOVE THEE

I John 4:19, "We love him, because he first loved us."

We have been in awe of this hymn ever since we first noticed it, and we became more enchanted with it when we realized it was written by a young man only sixteen years of age.

My Jesus, I love Thee, I know Thou art mine—
For Thee all the follies of sin I resign;
My Gracious Redeemer, My Saviour art Thou:
If ever I loved Thee, my Jesus, 'tis now.

The first thing we noticed was "my Jesus." Can two words be more expressive? Can a person of such youth understand? Yet by reading and absorbing the rest of the hymn, we see that indeed he does. William R. Featherston was born in 1846 and wrote his famous poem in 1862. It first appeared in the "London Book" two years later. He had written the poem and sent it to his aunt. It was matched to A. J. Gordon's tune several years later. Featherston lived a short life, passing on in 1873. It was only many years after his death that his name was linked to the poem

and it still appears as “anonymous” in many editions. The Brethren Hymnal leaves the place for his name blank. We know little else about him.

I love thee, because thou hast first loved me,
And purchased my pardon on Calvary’s tree;
I love thee for wearing the thorns on thy brow;
If ever I loved thee, my Jesus, ‘tis now.

This hymn does many things, and for that it is justly famous. It makes religion (in this case, salvation through Jesus Christ) intensely personal: My Jesus. It also makes religion (a RELATIONSHIP with the Son of God) permanent. “If ever I loved thee, my Jesus, ‘TIS NOW.” Now means today. It also meant 1862 when the poem was written. Time is measured in years, but such an experience as was written about here cannot be measured in years. Do you love Him now? Or is your experience stale and your relationship with Jesus relegated to the past?

I will love thee in life, I will love thee in death,
And praise thee as long as Thou lendest me breath;
And say when the death-dew lies cold on my brow,
If ever I loved thee, my Jesus, ‘tis now.

This hymn also tells about the fragility of life as we know it, as well as the permanence of eternity to come. “As long as thou lendest me breath.” The time in which this was written was a time when it was common for young folks to die. They did not have the notion that they would live forever. The nearness of eternity has never been described better in a hymn. The coldness of death can be felt as we sing it.

In mansions of glory and endless delight
I’ll ever adore thee in heaven so bright;
I’ll sing with the glittering crown on my brow,
If ever I loved thee my Jesus, ‘tis now.

This writer longed for heaven. He dreamed of it and spent many conscious moments thinking of it. In the first verse he dis-

misses sin as "follies" to obtain Christ. He put away sin that he may obtain Christ. This hymn shows how senseless sin is when compared to what the Child of God can obtain: "endless delight" in "mansions of Glory." Yet for all this change from sin to glory we remain the same person, singing the same blessed song of deliverance. We are singing to Jesus. We are not singing to be heard of others. We are worshipping the One that died for us and made heaven possible. We are singing with that "glittering crown" on our brow, not to ourselves, not to each other, but to "my Jesus."

Have we "all the follies of sin" resigned? Do we love Him with all our heart? Do we long for Heaven? Do we worship Him daily?

Brother Lynn H. Miller

A TRIBUTE TO STAN CLARK

This is just a small tribute to a great man. I look forward to reading the works of more informative and exhaustive accounts that others will write.

My dad was Elder at the Goshen Church for many years. Several years ago Merle Swihart was installed as a minister. Not long after, his life was snuffed out in an automobile accident. My mother called that evening to share the news with me and said, "Your dad leaned against the kitchen wall with his head on his arm, wept and said, 'Why oh why'". I could visualize my dad at that time, and still can today. I know the exact place that he stood in the kitchen at the old home place in northern Indiana, and can vividly visualize that happening even though I did not witness it. It is quite interesting and amazing to view the function and speed of the human mind. In that short moment, in the twinkling of an eye, in the midst of her sentence a thought came quite forcibly to my mind. Why question God? I highly respected my dad. He was a man of conviction, a man of prayer, but most of all a man of God. I just couldn't understand my dear old daddy questioning God. Then my mother finished her sentence. My dad said, "Why oh why couldn't it have been me?" He preferred to go so that a younger man could have stayed to carry on the work of the church. That was the kind of man that he was. He preferred others even

to the point of death.

Today many people are asking "Why, why Stan?" A few people are asking "Why, why couldn't it have been me?", so that Stan could continue to be the incredible witness and continue to touch lives as he has for so many years. Sometimes we just can not answer those questions. For some reason God saw fit to leave you and to leave me but to take Stan. A greater burden is on our shoulders today because we were left. Stan leaves a gap, a great void that will not be filled quickly or easily, nor will it ever be completely filled.

I see a parallel to Sampson. Don't get me wrong, I am not comparing Stan to Sampson but want to bring out a parallel. Sampson slew many Philistines in his life, but Judges 16:30 says, "...So the dead which he slew at his death were more than they which he slew in his life." Stan didn't kill any Philistines, but Stan touched untold thousands of lives during his life. I sincerely believe that Stan in death will touch even more people than he touched in his life. His legacy is alive and well and will continue to touch people for years to come.

In Loving Memory
Brother Roger Swihart
Quinter, Kansas

OBITUARY

ETHEL LEATHERMAN

Sister Ethel B. Leatherman of Littlestown, Pennsylvania, died Wednesday, January 22, 2003 at the age of 88. She was residing at the Brethren Home Community, New Oxford, Pennsylvania.

Born May 28, 1914 at Antioch, West Virginia, and was the daughter of the late Edward and Martha (George) O'Brien. She was the wife of sixty-two years to the late Elder Virgil Leatherman.

At an early age, she accepted the Lord as her Savior at the Ridge Dunkard Brethren Church near Antioch, West Virginia. After moving to Maryland, she and Brother Virgil joined with the Walnut Grove Congregation near Taneytown, Maryland, and for

many years served there. At her passing, she was a member there.

She is survived by two sons; Douglas (Nadine) Leatherman of Aurora, Illinois, Dwight (Charlene) Leatherman of Gettysburg, Pennsylvania and one daughter, Shirley (Fred) Miller of Aspers, Pennsylvania; seven grandchildren,; seven great-grandchildren; and one brother, Herbert O'Brien of Hanover, Pennsylvania. She was predeceased by three brothers, Henry, Emory, and Albert, all of West Virginia and two sisters, Mary Leatherman of Gettysburg, Pennsylvania and Grace Surbey of Littlestown, Pennsylvania.

Funeral services were held at Little's Funeral Home in Littlestown, Pennsylvania and were conducted by Bro. Paul Nell and Bro. Ralph Schildt. Burial was in Oak Lawn Memorial Gardens, Gettysburg, Pennsylvania.

NEWS ITEMS

MINISTERIAL LIST CHANGE

The new telephone area code for Elder Milton Cook will be 951, effective July 17, 2004. His e-mail address is m.cook1@juno.com.

BOARD CHANGES

TRUSTEE BOARD

The new Treasurer of the Trustee Board is Elder Marlin Marks. Continue to send donations and offerings to the Secretary, Brother Dennis St. John, 21397 County Road B50, Bryan, Ohio, 43506.

PUBLICATION BOARD

The new treasurer of the Publication Board is Elder Keith Bailey. Continue to send donations and offerings to the Secretary, Ronald Marks, 1813 North 136th Street, Hart, Michigan 49420.

ENGLEWOOD, OHIO

The Lord willing, the Englewood Congregation will be engag-

ing in Harvest meeting and the beginning of Revivals on August 8 through 15. Sunday service at 9:30 A.M. with a fellowship meal at noon. Evening service at 6:30 P.M.; week days at 7:30 P.M.

Brother Paul Skiles from the Torreon Mission will be our message bearer for the occasions. We welcome all who can come.

Sister Ruth Speicher, Cor.

LITITZ, PENNSYLVANIA

The Lord willing, Revival Meetings are scheduled for the Lititz Congregation, August 8 through 15, with Bro. David Snyder from McClave, Colorado.

Services are Monday through Saturday at 7:30 nightly, Sunday evenings at 7:00 and Sunday mornings at 9:30. We invite you all to come praying and worship with us.

Sister Miriam Snyder, Cor.

CLEARVILLE, PENNSYLVANIA

The Clearville Congregation invites you to join us for a week revival meeting, August 22 through August 29, 2004. Bro. Keith Bailey from the Englewood Congregation will be our evangelist. We welcome each one to come and pray for our meetings.

Sister Benita Bollman, Cor.

GRANDVIEW, MISSOURI

The Grandview Congregation is in the process of changing the date for revival meetings. The date of August 1 through 8 is no longer valid. There will be another notice in the Monitor when a date is selected.

Sister Jolene Andrews, Cor.

CONFERENCE TAPES

Tapes of General Conference 2004 are now available. There are eleven tapes including one singing tape.

They are \$2.00 each, postage paid, or \$16.50 for a complete set, postage paid.

Tape #1 – Bro. Steve Aldinger – Bro. Kenneth Wilkerson

Tape #2 – Eld. Milton Cook – Eld. Phil Gish

Tape #3 – Eld. Tom St. John – Eld. Keith Bailey

Tape #4 – Eld. Ray Stuber – Eld. Henry Walker

Tape #5 – Eld. Lloyd Lorenz

Tape #6 – Bro Jason Reed – Bro. Jeremiah Johnson

Tape #7 – Bro. Dennis Myers – Eld. Robert Lehigh

Tape #8 – Eld. Mark Andrews – Bro. Kevin Funk

Tape #9 – Bro. John and Sis. Claudia Meyers

Tape #10- Sis. Mary Jane Swihart

Tape #11- Singing

Send to:

Paul Stump

10340 Diamond Mill Rd.

Englewood, OH 45322

THANK YOU

I want to thank all of you for sending me the beautiful birthday cards, letters and pictures for my 75th birthday. I received one hundred thirty four cards. They were very much appreciated. May God bless you all for your thoughtfulness.

Sister Mary Stump

THANK YOU

I wish to thank family and friends near and far for remembering my 80th birthday. I received over two hundred cards and gifts. A special thanks to my children, grandchildren and great-grandchildren for all they have done for me. It was the best birthday I have ever had.

God bless you,
Sister Dorothy Marks

ADULT SUNDAY SCHOOL LESSONS FOR AUGUST 2004

Aug. 1 – Prestige and Honor Can't fill the Heart for Long—Esther 5:1-14

1. What are some identifying characteristics of a heart that seeks honor and prestige?
2. What is required to maintain a joyful and glad heart?

Aug. 8 – Great Conceit Brings Great Humiliation – Esther 6:1-14

1. What are the marks of a conceited heart?
2. Is there a distinction to be made between humility and humiliation?

Aug. 15 – Highly Disdained – Esther 7:1-10

1. Do the driving motivations of pride and conceit blind one's eyes to the reality of both the present and the future?
2. The judgment that fell upon Haman: Was it from the hand of God or from the hand of the king?

Aug. 22 – Esther's Appeal and Countering Haman's Decree – Esther 8:1-17

1. What is the appropriate way to make an appeal?
2. Why was it necessary for Mordecai to send letters to the Jews throughout the Persian Empire?

Aug. 29 – The Jews Overcome Their Enemies – Esther 9:1-17

1. What are the factors that contribute to the truth of this expression: "The fear of them fell upon all people"?
2. Why was it necessary that Esther request of the King that the decree to the Jews be extended one more day?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR AUGUST 2004

Aug. 1 – Service – Matt. 21:28-32; I Cor. 15:56; James 2:14-26

1. Can you effectively serve without a servant's heart?
2. What are the hindrances to our service in the Lord's kingdom?

Aug. 8 – Clean Living – Ps. 119:1-6; I John 2:14-17

1. What does it mean to love the world?
2. Explain the "lust of the flesh" and the "lust of the eye".

Aug. 15 – Following the Crowd – Ex. 23:1-2; Deut. 12:28-32; II Kings 17:15; Matt. 23:1-12

1. Why is an individual more inclined to involve himself with questionable things when with a crowd than when alone?
2. What must we develop in our lives so that we can stand alone, when necessary, for the truths of the Scriptures?

Aug. 22 – Awake or Asleep – Mark 13:34-37, 14:32-40; Eph. 5:14-17

1. What does it mean to be asleep spiritually?
2. How does one move from a state of spiritual alertness to a state of spiritual drowsiness?

Aug. 29 – Witnessing – Isa. 62:6; Mark 5:18-20; II Tim. 1:8-13; I Peter 3:10-16

1. What are the two primary ways that we witness of the saving power of Jesus Christ?
3. What do you think are the reasons we sometimes fail to witness as we should?

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BIBLE MONITOR

VOL. LXXXII

AUGUST, 2004

NO. 8

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WE ARE LIVING, WE ARE DWELLING

We are living, we are dwelling
In a grand and awful time—
In an age on ages telling;
To be living is sublime.

Hark! the onset! will ye fold your
Faith-clad arms in lazy lock?
Up! O, up! thou drowsy soldier;
Worlds are charging to the shock.

Worlds are charging, heaven beholding;
Thou hast but an hour to fight;
Now, the blazoned cross unfolding,
On! right onward for the right.

Oh! let all the soul within you
For the truth's sake go abroad:
Strike! Let every nerve and sinew
Tell on ages - tell for God.

-A. C. Coxe

GOD WORKS

We serve a God, who is so great that He is able to do anything necessary to solve a situation. We are often reminded of His power when we hear the thunder and see the lightening during a powerful storm. He can change the course of nature at times to bring about His purposes. Storms of wind, rain or snow may roar across the land considerably changing the course of life for those who are affected. God may move upon the political and military scene to bring about His ends in this world.

Through the Holy Spirit, he moves upon the souls, hearts and minds of men to bring about the greatest miracle of all, the rebirth. Through the convicting, convincing and judging actions of the Holy Spirit, He is able to move men to accept the gospel of Jesus Christ. He can turn those who are the most opposed to Him into His closest followers. He can change a doomed sinner into a worthwhile servant. His power is unlimited whether concerned with the great issues of this world or with the issues of a man's heart and life.

Although God is able to move in mighty ways to accomplish His purposes, we find that most of the time, He does not move in these dramatic ways. Rather we find Him accomplishing His work through the weaknesses of men. Although He understands the weak frame of men, He still uses men to accomplish the tasks He gives them. Paul came to the realization that God makes His

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strength perfect through the weakness of men. Men are prone to sin and failure, but God uses that weakness in conjunction with His strength to accomplish His goals.

It would seem easier for God to just move upon the affairs of men and to do as He willed to change them to make them suit Him. This He might do upon certain occasions. The majority of the time He has instead used blundering men to do His tasks.

Men often think that they are central to God's plans. They look at their accomplishment and feel that they have done it all. They are prone to forget that God has supplied the strength, intelligence and talent necessary to do what has been done. It is good when men are willing to serve God. God is not forgetful of their service.

God seeks man's participation. He has a work for each to do. As the Creator, He knows the talents of each person, so He expects those talents to be used for His purposes. God does not want to lose the talent that He has so richly shared with men. He wants it used for His honor and for the good of others.

There are several admonitions in the Word that individuals should obey God's commandments. Those commandments have no meaning if the Holy Spirit does not already dwell within a man. With the Spirit's presence, these commandments become desirable. They also become do-able. Works for the sake of works are of no value, but works that are the result of the Spirit's leading and faith's desire are of value. They are the accomplishing of the work that God wants done upon this earth. God does not give tasks just for the sake of being a mighty taskmaster. He gives the tasks so a particular work can be completed. He gives the work not as punishment, but as an invitation to join in His work. When doing work beside God, it is challenging and joyful to accomplish that task.

God could have treated men as the fallible creature that he is. Instead He treats men on a higher level. He makes men His partners instead of unthinking slaves. He could move upon men's lives in ways that would make His will undeniable, but He does not do that, so men may operate as free moral agents. As free agents

the accomplishment of a task is so much more enjoyable than if it is done through coercion. God has made the work that men do willingly valuable. A partner is more valuable than a slave.

God wants this work done willingly with an eye to the will of God and to the service for fellow men. God expects us to serve Him. He has a task for each of us to do. He wants us to accomplish this more for our good than His. We gain more from our willing service than He does. We become His partners.

We can be thankful that God has given men the ability and opportunity to serve him through a partnership. He can take our weaknesses and change them into service He desires. All He needs to accomplish this in our lives is for our humble and willing cooperation. As His children we can have a great position of trust as we partner with Him.

Are you willing to be a partner with God? Are you willing to use your weaknesses to serve and honor Him?

M.C.Cook

A CALL FOR FISHERS OF MEN

The early Christians had a passion for winning lost souls to Christ. In the face of persecution and great personal loss they saw incredible numbers of people accept Christ. The converts lasted. They were baptized and came into the church. They were inwardly and outwardly transformed by the Gospel of Christ. The new converts were as zealous as their mentors to bring others to Christ. This kind of spontaneous and Spirit empowered evangelism made the church to multiply until it covered vast areas. Cities, provinces and countries were effectively evangelized.

The history of evangelism did not end at the close of the apostolic age. When the Anabaptists came on the scene after the Reformation a fresh thrust of evangelism broke out in Europe that brought thousands into the kingdom. Switzerland, Germany, The Netherlands and France were all affected by this dynamic renewal of first century Christianity. Alexander Mack, the first minister of the Brethren, found Christ under the preaching of the Pietist Von

Hochman. He joined him as an evangelist traveling over western Germany preaching the pure gospel and saw many repent and come to Christ. The Brethren movement was born in an atmosphere of aggressive evangelism.

Standing on the threshold of the twenty-first century the concern to reach the lost for Christ has greatly diminished. Modern Christians sometimes rationalize that it is not realistic to see such ingatherings of souls in our day. The times are against it they say. The first century Christians could have used that excuse and so could the early Anabaptists. They lived in troubled times and often gave their lives for the testimony of the Gospel of Christ. They did not think evangelism to be optional. They evangelized because they wanted to obey Christ. To win the lost was a biblical mandate. It had to be done at any cost. Can we with a clear conscience enjoy the wonderful benefits of salvation and neglect to give any thought of those who have not heard and consequently live in total spiritual darkness. Is it not time to go back and review the teachings of Christ on winning the lost? Let us turn to Christ's own words on this matter.

The Call to Salvation

The day after Jesus was baptized, John the Baptist stood with two of his disciples watching as Jesus walked toward them. He said, "Behold the Lamb of God." The disciples followed Jesus and He turned and began a conversation with them. Jesus asked them what they were seeking and they said they wanted to know where He dwelt. Jesus answered them, "Come and see." Andrew, one of the two, when he left Jesus found his brother Peter and told him he had found the Christ. Andrew took Peter to meet Jesus and at that meeting Jesus gave Peter a new name, Cephas. The new name indicated that Christ considered Peter to be a disciple. Andrew and Peter had understood from the words of John the Baptist that Jesus was the Lamb of God and that he had come to save sinners. They answered the call to salvation. (John 1:35-42)

The Call to Service

Peter and Andrew went back to their work of fishing. One day Jesus walked by on the shore as they were working their nets. Jesus spoke to them these extraordinary words, "Come ye after me, and I will make you to become fishers of men." (Mark 1:16-20) At his first meeting with these disciples Jesus said "Come and see." The time they spent with Christ that day had changed their lives. They were now His disciples. They had come to Him for salvation. Christ first called them to Himself to meet their own spiritual need for salvation. Now He calls them to a commitment to help those who are still lost to find peace for their souls. Jesus made it clear to them that serving Him at this level would result in fruitful ministry. As they had fished for many years to cover their financial needs, Christ was adding a new vocation. They were by His careful teaching to learn the art of winning souls to Christ. What Jesus taught Peter and John He meant for all His followers. Christ is still calling today for those who are willing to be made fishers of men. The work of soul winning is not just for apostles, elders, ministers and deacons but for all who follow Christ.

The Call to Spiritual Empowerment

On another occasion Jesus was on the shore of Galilee and a crowd had gathered to hear Him preach. Peter and his fellow laborers were busy washing their nets, two of their ship were docked at the shore. Jesus asked Peter to move one ship out from the bank so He could be seated in it and preach to the large multitude. When Jesus finished preaching He told Peter to take the boat out into the deep water and cast out his net. Peter was reluctant to do it as they had fished all night without results. Out of his regard for Jesus, Peter carried out the Masters instructions. They had little more than gotten the net in the water when it began to fill with fish. Peter called for help and soon both boats were filled to the point of sinking.

All the fishermen knew this was a miracle. Peter was so moved he fell to his knees and cried out, "Depart from me; for I am a sinful man, O Lord." (Luke 5:8) Jesus taught them from this

miracle that their natural strength and knowledge was not enough for the work of soul winning. Human persuasion alone could not catch men for Christ. The supernatural power of God's Holy Spirit enables the believer to fish for the souls of men. (Luke 5:10)

The Believer's heart condition is also important. From this passage it is evident that the soul winner must be humble, reverence God very highly, and be ready to trust the Holy Spirit to provide the power that draws the sinner to the Lamb of God. The descent of The Holy Spirit on the day of Pentecost marked the beginning of the church's work as fishers of men. The work is not yet finished. The Master is still calling His disciples in this day to become fishers of men. How have you answered His Call?

Brother Keith M. Bailey
Englewood Congregation

CHRIST BE MAGNIFIED

Phil. 1:20, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death."

All to Jesus I surrender:
All to Him I freely give.
I will ever love and trust Him
In His presence daily live.

All to Jesus I surrender:
Humbly at His feet I bow.
Worldly pleasures all forsaken,
Take me Jesus, take me now.

All to Jesus I surrender:
Make me, Saviour, wholly thine.
Let me feel the Holy Spirit;
Truly know that thou art mine.

All to Jesus I surrender:
Lord, I give myself to thee.
Fill me with Thy love and power,
Let thy blessing fall on me.

All to Jesus I surrender;
Now I feel the sacred flame.
O the joy of full salvation!
Glory, glory to His name!

Christians everywhere are made sport of when they fall. Hymns like the one reprinted above, though beloved of followers of Christ everywhere, are used by worldly people to remind back-sliders of where they should be. Oh! How serious is our walk before God and man! How we need to be stedfast in all we do and say! "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12) How do we know? Romans 8:16 says, "The Spirit itself beareth witness with our spirit, that we are the children of God." A great and wonderful price was paid for our redemption. Isaac Watts put it better than I could:

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.

The entire world and all its riches do not compare to what Jesus did for us, nor can we compare it to anything in existence. When we stand before Him, will we be ashamed? He was the Prince of Heaven, and He left that wonderful place to save mankind. "For God SO LOVED the world, that HE GAVE his only begotten son,..." (John 3:16), "...so now also Christ shall be magnified in my body, whether it be by life, or by death." (Phil. 1:20) If death magnifies Christ in us, so be it. While we are alive we must allow Him to work in us. To surrender our will to God, to resign ourselves to Him and His Will, is paramount.

What prevents this from happening is a concern for self. Sometimes we must arrive at a crisis in our lives: a "crossroads", if you please, in order that we will decide for Him, or not. Our flesh prevents us from yielding to God's gentle persuasion. Drastic measures are often necessary. God wants us to love and serve Him, voluntarily. We cannot be forced, because God's way is a way of righteousness.

John 3:14-15, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believeth in him should not perish, but have eternal life." The people of Israel were being bitten by serpents. Moses made a serpent of brass and put it on a pole so that all that gazed upon it would be healed of their bite and live. This was a crossroads decision: live or die.

The world today is not in a "live or die" mentality. People think that they will live forever. They think little of God. Sometimes He needs to get their attention. The world lives for self and not for God.

Paul wrote in Philippians that he was perfectly willing to die if God would be glorified thereby. This is what happened in Paul's life. He would have been set free if he had not appealed to Caesar. But his testimony before Caesar was worth his life. Oswald Chambers called it "My utmost for His highest." Paul, in Romans 12:1 called it "a living sacrifice." We present our bodies to Him and He uses them for whatever purpose He has in mind, "whether it be by life, or by death."

Paul's "earnest expectation and hope" was that he could magnify the Lord in his body, without shame. The word "earnest" means serious and intense. He had no greater desire than to lift up Jesus.

Would to God that this would be our desire also.

Brother Lynn H. Miller

KENYA KNOTES

Greetings to everyone in Jesus' name! I praise and glorify Him today for the great and awesome God that He is to us.

We have been busy with our company. Alan's parents, Kelly and Valerie Meyers, and Emily Pifer have been here since June 30. They will fly home this coming Tuesday. It was so good to see someone from home, and we have thoroughly enjoyed having them here. The time has flown by and it will be hard to see them leave.

We had quite a time getting them here. Their flights were uneventful, and they arrived late the evening of the 30th. The next day (Thursday), we headed for the Masai Mara reserve in southwestern Kenya for a safari. We went first to the hotel on the reserve where we had reservations for that night. We hired a guide who went with us. We saw a lot of wildlife and had a good time. We also went to a Masai camp. (The people in that area belong to the Masai tribe.) The people looked like something you would see in National Geographic-huge holes in their earlobes with many beaded earrings in them, huge beaded necklaces around their necks, very colorful clothing, and spears! They were friendly (thankfully!), and also happy to take our money however they could! The men did a dance for us and showed us a Masai home, and then took us to their marketplace, where they had much for sale.

On Friday, we headed out on safari again and saw much wildlife-elephants, hyenas, zebras, young lions, hippos, crocodiles, and giraffes. Just before we left the park we had a flat tire. That was the beginning of sorrows! We had tire trouble the rest of the day. We had to stop at a place to get one fixed, and that cost us two hours. The natives there told us a short cut to Kericho, where

we had reservations for that night. The shortcut was not a good idea. The road was VERY rough and rocky part of the way. It was kind of scary because we had so much luggage on the top of the Cruiser, we were quite top heavy. Then we got very lost. We would stop and ask a native if we were on the right road to Kericho, and he'd say yes, just go straight. So we'd go straight for a while, and then the road would branch in three directions, and we did not have a clue where to go! We were on a very flat plain, very picturesque if you are not lost! Finally we met a man in a truck who was going where we wanted to go, and he led us out. If it hadn't been for him, we'd probably still be there! Through it all, we were thankful for God's hand upon us, providing people to help when we needed it.

On Saturday, we took our visitors to the souvenir market at Kisumu, then headed back to the Mission, getting here about 6:30. Cheryl had supper for us, which was so nice! On Sunday we were here for church instead of going to another congregation, which gave us a chance to recuperate a little.

We were saddened just before we left to hear that Caro had moved in to live with her boyfriend. She had earlier talked to me about him, saying that he wanted to "marry" her, which just means he wanted her to move in. I talked to her about how that was not right, and how they could get married without much expense. I was also concerned because she has not known him very long. After that, she was not around here much, and if I asked her about it, she said she was busy selling clothes at the market. Cheryl had a 19th birthday party for her on the 21st, and now looking back I think she was living with him even then, but she did not tell us. It's hard for us, seeing her do what she has been taught is wrong. Hosea, Alan, Ray and Gilbert had a meeting with her this morning. She said she wants to obey God's word but she is not moving out.

We had supper at Hosea and Florence's Thursday night, it was a very special night. Then Friday Alan and I took Hosea's, Gilbert's, Ray's, and Alan's folks to Kitale. We did some shopping and ate at a place that has really good grilled chicken. I think

everyone enjoyed our time together.

Our visitors and I sorted clothes that have been donated, getting ready to distribute them to the various congregations. There was quite a bit of clothing to sort, and we also measured pants and marked them by size, though I'm sure none of the natives know their measurements! We plan to take them to Ortum and Chepkorniswo first, because they are the neediest.

There has been a workday here for the men every Saturday, making bricks for the new church building. Last week there was a very good turnout and they made six hundred bricks. Today there are not as many to help. The pile of bricks is growing. I think Ray said there are around three thousand made. However, I don't know how many they need. Also, Justin has been doing a lot of work on the new choo (outhouse) behind the new church building. The walls are almost finished. The women come and fix food to feed the workers; today Helen and Imelda were here. They fixed a mixture of maize, beans and potatoes; it was really good.

Alan continues to teach his discipleship class three days a week and Sunday evenings. His parents and I went with him to Chesabet, and they also went with him to Ortum. Seems like he is kept busy with classes and meetings!

Keep praying for us; the work is difficult at times and we feel our weakness.

Love to you all,
Sister Brenda Meyers

QUALIFIED OBEDIENCE

“And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?” Judges 2:2

“Then Peter and the other apostles answered and said, We ought to obey God rather than men.” Acts 5:29

“Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye

love one another with a pure heart fervently." I Peter 1:22

A very popular teaching is being spread by popular and influential preachers. We have named this phenomenon, "qualified obedience." The need of obedience is taught but it is qualified by certain criteria expounded by these teachers.

There are influences that help to control our understanding of obedience. We would like to investigate four of these.

The first influence we wish to think about is that of national influence. The pressure to be patriotic is very great. We would hasten to state that a counter influence is also to be found in this area which is also not Scriptural. Though perhaps not as pronounced as during the late 60's and early 70's when flag burning and other acts of dishonoring the flag along with riots and demonstrations were prevalent, an anti-American spirit is still in force. To counter this type of thinking many churches now display the American flag in their meetinghouses. Some have even repeated the pledge of allegiance during their worship service. Fewer and fewer hold to our historic stand of complete separation of church and state. Many former nonresistant bodies now make military service optional. The pressure to be involved in politics is astronomical. This has led to much confusion within the church. While we confess that we have not been sure how to or if we should express an opinion on national events, it is not the church's place to defend or oppose a proposed or carried out act of war. There is not one iota of Scriptural or historical evidence that the First Century Church was involved in the political arena. In fact, historical data is available that would suggest otherwise.

The second influence we would like to think about is society influence. It is quite difficult for many to be seen as "different" unless that difference is being currently accepted by society. The saying, "the Church set out to win the world by imitating her but the world has infiltrated the church instead," is more true today than ever. The influential preachers we started with are encouraging this rather than following what was once deemed radical obedience. The results have been startling in many instances. They encouraged attending places of amusement and entertain-

ment. Of course you were to be selective of which places you attended as well as what was taking place at these gatherings. This qualified obedience has led to amusement and entertainment replacing solemn worship in many churches!

Our next influence we wish to think about is closely related to the above. This is the fear of being ostracized. If society has had an influence on how the church believes and acts, the results are even more demanding. Our heart goes out to those of our young people who would like to follow our traditional "Brethren thinking." We can understand why more and more are following the current trends. If it is hard to be different from society it is even harder to be different than those you call "brother" or "sister." And even this designation is falling from usage. While we wish to have and show respect for our church leadership, we have to confess to being alarmed at the lack of guidance towards "Brethren thinking" and even sometimes ridiculing it. Are we leading our young people into qualified obedience?

Finally we want to think about Holy Spirit influence. This is how we purify our souls. "Dressing right" and "acting right" should be a result of a true born again experience which allows the Holy Spirit to lead us into truth. Let us let God be the judge of others. Let us as a church desire complete obedience. The Holy Spirit can bring this about with love for one another if we allow Him to.

It is not important for eternity if we are "Brethren." But it is important that we are fully obedient to the Lord, not influenced by a "pagan nation," a "pagan society" or even by those we worship with on a regular basis. God has not promised to honor "qualified obedience." Are you willing to take a stand for the Lord through the power of the Holy Spirit?

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

BIBLE STORY**PETER PRAYS AND GOD ANSWERS****Acts 9:36-42**

Joppa was an old city on the seacoast of Palestine, about thirty-five miles from Jerusalem. It was here that Jonah tried to run away from God. About eight hundred years after Jonah, in this same city lived a good woman whose name was Dorcas. She was a Christian and had given much to the poor and helped wherever she could. She liked to sew and had been especially kind to widows and had given them clothes and coats that she had made. One day Dorcas became very sick and died.

When Christians who were in Joppa heard about Dorcas they sent for Peter who was in the town of Lydda. Peter had done great miracles in the name of Jesus and had just healed a man named Aeneas, who had been in bed for eight years. Peter came to Joppa, and the disciples took him to the house where lay the body of Dorcas. When Peter entered the room, many widows and friends of Dorcas were there and they were weeping. They showed Peter their coats and dresses that Dorcas had made for them while she was alive. It was a sad time indeed for these people because now their friend who had helped them was gone. They had depended on her for food and clothing and help when they were sick. I suppose these poor widows didn't have anyone else that they could depend on, and they had learned to love her much.

Peter told them all to leave the room, and when he was alone he prayed to God. I don't know what he said but I think he asked the Lord to bring the good woman, Dorcas, back to life. God surely answered because Peter turned to the body of Dorcas and said, "Dorcas, arise!" And Dorcas opened her eyes and when she saw Peter, she sat up. Then Peter took her by the hand, lifted her up and called the friends of Dorcas. Dorcas was alive! How happy those people must have been. And the news spread far and wide through the city of Joppa. Because Dorcas lived again, many believed on the Lord.

SPENDING THE WINTER ON AN ISLAND

Acts 28:1-31

In the previous chapter of Acts, we were left with Paul and his fellow passengers along with the crew in the middle of a shipwreck adventure. God had fulfilled His promise to Paul that none of the people aboard that ship would be destroyed in the awful storm or shipwreck. They all made it to shore somehow.

After swimming ashore from the wrecked ship, they learned which island they were on. This island was inhabited by barbarous people, but the islanders treated the unexpected shipwrecked visitors very kindly. As you read of the hospitality of the islanders, remember that there were 276 people on that ship! That was quite a bunch of people for a small group of islanders to take care of for three months!

Note the reaction of the people to Paul as the poisonous snake bit him. They figured that the gods were out to get him. Since he did not drown in the shipwreck, they thought that "it was to be" that the snake would "take him out." But when the poison from the snake did not kill Paul, they figured he must be a god! What fickleness! And yet, are they really very different from folks today?

The chief man of the island lodged some of them himself! That was quite an honor. (I don't think this means that he lodged the whole shipload of people. I rather think it means that Publius lodged Paul and his companions plus a few soldiers, who would have been assigned to guard Paul.) After the three days were past, they either stayed at the Grand Hilton of the island (if they had one), or else were parceled out among the people's houses who lived on the island.

At last, spring was on the way, and the centurion was able to find room for them on another ship headed for Rome. They went as far as Puteoli, which is along the coast of Italy, and then walked north to Rome. At different places, they met "the brethren." This encouraged Paul very much!

When "the brethren" from Rome heard that Paul was coming,

they headed south, and met Paul and his companions at the Appii Forum and Three Taverns. This greatly encouraged Paul! You would think by now, that Paul would receive all his encouragement straight from God! But even a great man like the Apostle Paul took great encouragement from his brethren.

Well, they went to Rome. There, the prisoners were delivered to the captain of the guards. But miraculously, Paul was allowed to rent a house and stay in it – with a guard appointed round the clock to watch that he did not get away. They must not have considered him to be a very high flight risk. Paul was allowed to have people come to the house where he lived and preach to them as much as he wanted. He took advantage of this privilege. He had the Jews from Rome come, and he preached to them about the Kingdom of God. When some of them rejected his message, he again focused his ministry on the Gentiles.

Summary Thought...Paul did not allow the limitation of having to stay in his house hinder him from preaching the Gospel. What limitations do you have? Maybe you can not preach like Paul. Do you allow that handicap to keep you from telling someone about the love of Jesus? Perhaps your house is not as nice as the average home in your congregation. Do you allow that to limit you in practicing hospitality? Maybe you “can’t hold a tune in a bucket.” Do you allow that to keep you from mouthing the words during the singing of a hymn and meditating on the meaning of the words? Possibly you do not make as much money as you think you should. Do you allow that to keep you from giving to your church and other worthy causes as God would have you to give?

Do you allow your limitations to hinder your witness for Jesus Christ? Even though everything is not as you would desire it to be, can you rise above your limitations and be a clear witness for Jesus Christ?

Respectfully Submitted,
Brother Robert S. Lehigh

PREPAREDNESS

Ben F. Fridley

I have been thinking much upon this subject lately because of the fact that we see everywhere we go the intense effort made to prepare our country for the great war it is engaged in and also in view of the subject as outlined in God's word to qualify as the servant of God for the conflicts of their Christian warfare and of their worthy acceptance finally into heaven itself.

Thus we read (Amos 4:12) "Prepare to meet thy God, oh Israel." Now he is not a Jew who is one outwardly, but he is a Jew who is one inwardly, hence the above verse applies to the professed Christian today.

"The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." (II Timothy 2:19) There is nothing of more importance to us in this life than the salvation of our soul and finally when done with life's labors we may enter into eternal rest and joy in heaven as a certain writer has truly said, "To lie down and die and to be no more—time never was when man wished for such an end." But now Jesus makes eternal life a certainty.

Oh hear ye His loving words: "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live and he that believeth in me shall never die." All the Christians believe this and it is a comfort when we lay Christian parents away, knowing they will live on through eternity, if we live faithful we also can live with them and be with our blessed Jesus.

Every one that hath this hope purifieth himself even as he is pure. We know we are all sinful by nature, all have sinned, come short of the glory of God, but God in His goodness has provided a way whereby we all can go home to heaven.

Dear reader, the most wonderful and soul-inspiring verse in the Book of Life is found in John 3:16: "For God so loved the world that He gave His only begotten son that whosoever believeth on Him shall not perish, but have everlasting life." Again Jesus said they that hear shall live. Consequently all we need to do to be

assured of eternal life is to follow Jesus and obey Him.

Our first experience in our Christian life may be sweet and we feel the presence of our Savior, yet we will find as we go forth in His service the cross may become heavy to us, in other words, hard on the flesh. Flesh at best is only earthly and must go back to dust. Then why should we rebel against God and refuse to obey Him when the penalty against it is death, the second death, eternal separation from God.

In Isaiah we hear the despair of the lost. "Oh, that I had harkened unto the commandments, then had my peace been as a river and my righteousness as the waves of the sea." Yet we cannot expect to go to heaven on a flowery bed of roses or an easy road. We must through much tribulation enter the kingdom. John saw the saved ones in heaven, a great multitude. He asks the question, what are these? The answer comes, "These are they that came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." (Rev. 7:14)

We positively know the word of God is true. Look how it is going into fulfillment rapidly. We know we are in the last days. Darkness is covering the earth and gross darkness the hearts of the people.

Then my dear Christian friend let us arise and shine for the Light has come to thee. Go forth to the harvest field seeking to save and bring back the lost and straying sheep to the fold of Christ. "Back to the narrow way patiently win them, tell them of Jesus, the mighty to save."

Deception is in the world and according to God's word evil men and seducers shall wax worse and worse deceiving and being deceived. (II Timothy 3:12.)

If we are deceived and lost, we have no one to blame but ourselves. Jesus sensed the danger of deception and warned us first, saying, take heed that no man deceive you. He says many shall come in my name and deceive many. Dear reader do you hear, if you are sleepy, wake up, Jesus is coming and so is the great anti-Christ that all the world will bow down to, except those

whose names are written in heaven. (See Rev. 13.)

The great deception will come in such a way, in a perverted form of Christianity it will deceive all but the elect. Therefore watch and pray, strive to follow Jesus in obeying His every command in the depth of humility and love for the truth. Remember Lucifer, once a shining arch angel fell from heaven because of sin and pride. His doom is hell and the lake of fire and all who follow him and his pernicious ways are headed for the same destination. There is an hour of temptation coming on the world when people will be tried and tested to see if they will be loyal to God. If we are true and faithful to God each day and worship Him in spirit and truth, He will come to our aid and help us just as He did to His saints in ages before.

Here is God's promise, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation that shall come upon all the world to try them that are in it." Dear reader, have you tasted the Lord, He is gracious and full of compassion. Oh cast your burden on the Lord and He will sustain you. God is our refuge and strength, a very present help in trouble. Please read Psalm 45, it is an inspiration and a soul lifter.

Don't neglect to read the Bible in reverence and awe, then you will find as you apply yourself to the sacred pages joy and hope filling you with peace, enlarging your vision and giving you knowledge of the great events coming on the earth and prepare one through obedience to meet Christ when He comes to be glorified in all His glory and to be received by all those who believe.

I will close this article with a poem I have composed by the help of God:

They talk of preparedness,
 Of power and guns;
Swift flying war planes
 And tank that runs.
Machine guns and bullets,
 High explosives and shells,

But all these inventions
Can't save man from hell.

The Lord He has said,
If we are faithful and true,
We'll always have peace
And daily bread too.
Do justly, love mercy,
Walk humbly with God;
Then prepare, oh America,
Prepare to meet God.

Selected from the August 1, 1944
Issue of the Bible Monitor

A TRIP TO GERMANTOWN

The Editor with a few other Brethren and Sisters was able to visit in the part of Philadelphia, Pennsylvania called Germantown. This visit had been long anticipated. Through the kindness of a Brother and Sister familiar with the area, we were able to make this anticipated journey after the close of General Conference 2004.

Germantown as a part of the great city of Philadelphia is not particularly inviting in appearance. It has some importance in history as a site of an American Revolutionary War battleground. The attraction of this area is not its connection with American History; the attraction is the connection with our early Brethren.

Many of the first Brethren to immigrate to America in the early 1700's settled in Germantown, when it was a separate village some distance from the larger town, Philadelphia. Not all the immigrants stayed in that area others went further inland where they could farm. A solid congregation of Brethren existed in the

Germantown area. The first Elder was Peter Becker; the next was Alexander Mack Sr., to be followed later by Christopher Sauer, Jr. and Alexander Mack Jr. These Brethren led well.

As their number increased, it became more difficult to meet in the member's homes. In 1770 a stone building was built. This building still stands along Germantown Avenue in the city of Philadelphia. Although the building has been added to and considerably altered, the oldest part is still recognizable. The interior has been much altered. Recently, an effort has been made to create a small museum within that part of the building. Special arrangements must be made to gain admittance to this site. A tour through the building and grounds is self-guided with information supplied on a several page handout.

Behind the building is a well filled grave yard. The stones bear dates from the early 1700's to the late 1900's. The grave of Alexander Mack Sr. is located here, although he was originally buried elsewhere. His remains were transferred here in 1894. His namesake son is buried nearby.

This first Brethren meetinghouse in America is small and altered, but it gives us today an idea of their desire to build well not only their meetinghouse, but also their faith and practice. To be where so many of the "pillars of faith" have been is inspiring to us today.

The meetinghouse and grounds are now owned by the Germantown Trust, which is composed of the largest Brethren bodies, descended from the 1708 movement in Schwarzenau, Germany, and led by Alexander Mack Sr. and others. The Dunkard Brethren Church is one of the bodies having an interest in the Germantown Trust.

A few blocks from the first Brethren meetinghouse in America is the first Mennonite meetinghouse. It was also built in 1770. It bears a striking resemblance to the Brethren building. We drove by it but did not try to go in.

Located some distance from the first meetinghouse is Wissahickon Creek. This was the place of the first Brethren bap-

tisms in the New World. These baptisms were conducted on December 25, 1723. Following the baptisms all the present members met that evening for the first Brethren Lovefeast in America.

The area where these baptisms took place has been identified. A short hike is necessary to view the area. It is more difficult to get to the water's edge. This area is a part of Fairmount Park, which is maintained by the City of Philadelphia. Although there have been some modern improvements added to the area, the area remains very much as it might have been in 1723. It was perhaps more historically correct than the meetinghouse we had visited earlier.

It was good to connect with our Brethren fore parents. We can today practice the same faith and ordinances that they practiced so many years ago. Christian belief and practice as established in the early Church have been continued through our ancestors gathering in Schwarzenau, Germantown and hundreds of other towns and crossroads.

If interested in visiting these sites, contact Bro. Jim Eberly of the Lititz Congregation.

Brother Milton Cook

THE BEATITUDES

S. N. McCann

THE POOR IN SPIRIT

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." Matt. 5:3

God's promise is here conditioned upon the kind of spirit manifested, as well as the kind of spirit dwelling in the person. The poor in spirit is in contrast with self-sufficiency, self-righteousness, independence, and self-exaltation. The poor in spirit have no trouble to keep the command to regard others as better than themselves, to look not every man upon his own things, but every one upon the things of another. The poor in spirit do not lose the righteousness of Christ in trying to establish their own righteous-

ness. Rom. 10:3.

The disciples, as well as all the Jews, were expecting the Kingdom of Heaven to be set up with great power and great glory. They were expecting its King as well as its subjects to be of a royal race, to conquer and subdue all opposers by the sword, to manifest not a humble and quiet spirit, but just the opposite, a spirit vindictive and self-sufficient. The disciples were expecting Jesus to be this royal Prince, going forth to conquer with great ostentation, heaping glory not alone upon himself, but upon all his subjects. This declaration, that the poor in spirit are the blessed possessors of the Kingdom of Heaven, was so new and so entirely foreign to their ways of thinking that they grasped but little of its true meaning. They really never understood this first great truth until after the day of Pentecost. Acts 1:6-8.

This truth is not yet comprehended by any who have not received the Holy Ghost. It is just as hard for the worldly man to realize that only the poor in spirit can have the Kingdom of Heaven as theirs, as it was for the disciples. It is just as hard for the proud, self-sufficient, self-righteous, vindictive man to know what Christ really means in promising the Kingdom of Heaven to the poor in spirit as it was for the disciples. It cannot be understood by such, neither can it be possessed. The Kingdom of Heaven can be possessed only by the poor in spirit.

We see the poor in spirit and the self-righteous thrown in sharp contrast by Jesus in his illustration of the two men that went up into the temple to pray. Luke 18:9-14. They were both religious man, both praying characters, but the Pharisee was self-righteous, while the publican was poor in spirit. There are too many professing Christians who are Pharisees in spirit, and for this reason cannot have the Kingdom of Heaven. They are puffed up with self-righteousness and boast themselves, Pharisee-like, that they are keeping the commandments that they are not like this poor Christian, or that poor Christian. Inwardly they say, "I thank God that I obey Jesus in the command to wash feet, to salute with a holy kiss, to anoint the sick with oil, to adorn with modest apparel, to refuse to take oaths, to do good for evil." The fasting, the giving

of tithes, the practice of virtue, justice and mercy were all right of the Pharisee, and he could not have been acceptable with God and have done less. Just so is the keeping of the commandments right and acceptable with God, but the spirit of self-righteousness is not acceptable, and its possessor cannot claim the promise. It is unwise to measure ourselves by ourselves and compare ourselves among ourselves. It only gives the Pharisaic spirit, which hinders growth in grace. The poor publican was not likely as good a man in his practice as the Pharisee; not likely living as close to the law as the Pharisee; but *he was poor in spirit* and measured not himself by others, hence would grow and develop into the Divine image, which no self-righteous man can ever do. He was a religious man, a praying man, but looking at himself, as he came into the presence of God in devoted prayer, he hung his head in shame and cried, "God be merciful to me a sinner." If a vision of God in prayer does not help us to see the filthy rags of our own righteousness (Isaiah 64:6) and make us cry out to God for mercy, energizing us to deeper consecration, and a greater effort to *do righteousness*, we are not poor in spirit, and cannot claim the Kingdom of Heaven as ours.

The self-sufficient spirit is thrown in clear contrast with the poor in spirit in Christ's parable of the prodigal son. The young man, tired of home, tired of parental restraint, tired of farm life, calls for his portion of the inheritance. All the parental influence and love avails nothing to keep him at home. He feels his self-importance and goes out full-handed, young, hopeful, innocent, good looking, and independent. The gay society of the world, the fast young men and fashionable young women riot with him in the whirl of pleasure that the self-sufficient love and court. His dream of pleasure, like that of many young men and women since, was soon over. His money and good clothes gone, his gay and worldly companions also were gone. Want - bitter, wretched poverty - caused him to come to himself, as it should cause every prodigal to do. He might have said, "I have a father who is full of love. I will go back and throw myself on his mercy. I will tell him I am his son, that I am sorry for my mistake. I desire to be received back into the family." The father no doubt would have welcomed him back

just as lovingly as a kind parent always does, yet the son would have been unfitted for that house; it could not have been home to him. With the return of plenty he would have gone back to his wallowing in the mire.

Thank God he came to himself and felt too unworthy to be received back as a son. He came back, pleading mercy, begging forgiveness, and most of all feeling his utter unworthiness to be received back as a son and heir. Here we see the poor in spirit such as can be blessed with the kingdom of Heaven, as theirs; such as God can welcome into the Kingdom of Heaven; such as will love its restraints and submit to its laws; such as will not again desire the poor husks of worldly pleasure.

God is ready and willing to give the Kingdom of Heaven to everyone who can receive it. The self-sufficient cannot receive it, cannot comprehend its glories and blessings, but the poor in spirit can, and they will not only enter into the Kingdom of Heaven, but they will enjoy sweet fellowship there.

Peter showed the independent spirit that separated between him and any part in the Kingdom of Heaven when he refused to have his feet washed. There is a sense in which the very spirit manifested by Peter in this refusal is right. He refused to have his feet washed because he felt too unworthy to allow Jesus to do so menial as act. This feeling of reverence for the Master was all right, but the poor in spirit that can hold the Kingdom of Heaven must not only feel their unworthiness, their reverence for the Master, but they must be poor enough in spirit to obey whenever and wherever and whatever he demands.

Peter realizing his mistake, showed a spirit that everyone who is enjoying the Kingdom of Heaven must show. "Lord, not my feet only, but also my hands and my head." Not my will but thine be done is the spirit that is poor enough to make its possessor Christlike. To keep him fit for the Kingdom of Heaven.

Paul started to Damascus with a spirit of self-exaltation, having with him letters of authority to bind and imprison the Christians there. Persecution was his errand and he went with authority and power to crush out the infant church at Damascus.

A true vision of Christ broke his haughty spirit and he was willing to be led to and by the very disciple whom he expected to imprison. He was willing to be baptized, by that very person, into the Christ that he had hated with bitter hatred just before. He showed truly that he was poor in spirit, a blessed possessor of the Kingdom of Heaven.

When a man is poor in spirit he is emptied of self, and can be filled with Christ. Christ cannot get into a man who is full of self; there is no room for Jesus. The poor in spirit are blessed because they are happy. They have not the spirit of the world to make them unhappy and discontented. They are blessed because they have the spirit that puts them in sympathy with the Kingdom of Heaven.

PRAYER

Mabel Ness

As I meditate upon this subject I feel we might ask ourselves this question: What is prayer? To the true believer it is the sincere desire of the heart. We depend upon our great God in faith believing and pour our soul's desire before One that can do all things if it is according to His will. Prayer is talking with God. If we are well acquainted with God it is not hard to talk and commune with him. Isn't this true if we have an intimate friend we place confidence in him and can talk freely? Is not this true in the spirit, if our acquaintance with God is real? We put our trust and our dependence upon him that what we cannot do he will do for us, if we are true sons and daughters of his.

Christ is our great mediator and will help us if we will but let him. I might ask this question, how is our connection with Christ and God? Do we really strive to have our lives framed that we can reach the Great Powerhouse that when we pray that our prayers shall come up as a memorial before God, and do we lift Christ up at every opportunity we have? Are we true witnesses for him? Or do we quench the spirit and follow afar off and put him to an open shame. Some people say they can't pray, others don't

care to pray, and others pray to be heard of men, and so on.

But this prayer that we are talking about is of the true believer, one that fears God and keeps his commandments. We should pray for kings and rulers that we might have a quiet and peaceable life, for the sick and afflicted, poor and needy, our enemies, for all conditions of man kind and all that are afar off.

My dear reader, pray for our children. Do we as fathers and mothers lift this Great Christ and God up in our home? Do we tell our children that he is near us and in our presence and that he knows what we think and say and has the very hairs of our head all numbered? I believe, in this wicked world that we are living, we must talk to our children that he is a God that has eyes which are as flames of fire and can see and behold all things and if we neglect to do this we are poor and needy of his divine word.

Again, do we ask the Lord to assist and teach us how to pray and incline our nature to obey? Pray in the morning for guidance through the day and for safe keeping through the night. And oh, then we think of the sinner who is walking away from God.

We should pray for them that God's convicting and convincing spirit might rest upon them and that they might come to the knowledge of the truth. Then we think of the ministry, God's servants who are standing between God and man. I feel that we should pray for them day by day that they might be filled and thrilled with the Holy Spirit.

James 5:16 tells us that the effectual fervent prayer of a righteous man availeth much, so we can see that prayer changes things. If we are true to God and faithful it will open heaven for us. I Peter 3:12 says for the eyes of the Lord are over the righteous and his ears are open unto their prayers, but the face of the Lord is against them that do evil. A great promise for a true believer. Let us so live that our prayers will not be hindered, but that God will have mercy upon us in this terrible wicked world.

Selected from the August 1, 1944
Issue of the Bible Monitor

THE JUDGE'S RUSE

A man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was present. Both claimed the sheep, and had witnesses to prove their claims; so it was not easy to decide to whom the sheep belonged. Knowing the habits of the shepherds and the sheep, the judge ordered the animal to be brought into court, and sent one of the two men into another room, while he told the other to call the sheep, and see whether it would come to him. But the poor sheep, not knowing the "voice of a stranger," would not go to him. In the meantime, the other man in the adjoining room growing impatient gave a kind of a "chuck," upon which the sheep bounded away towards him at once. This "chuck" was the way in which he had been used to call the sheep, and it was decided that he was the owner.

-Selected

OBITUARY

IDA ROOT

Ida Mae Root, 79 of Huntington, Indiana, passed away Tuesday, June 8, 2004.

She was born October 16, 1925 near Elk City, Oklahoma to Thomas and Stella (Caylor) Root.

At an early age she accepted Jesus as her savior and was baptized into the Dunkard Brethren fellowship in Ceres, California. She became afflicted at the age of 18, and was hospitalized the rest of her life. The Lord gave her 79 years, 7 months, and 23 days until her death.

Survivors include three sisters, Edna Wolf, Opal Brown and Louise Root; and a brother David Root. She was preceded in death by her parents; a sister, Effie Holsinger; an infant sister, Grace Ruth; an infant brother, Jesse; two half sisters Aurelia Wertz and Pearl Wertz; three half brothers Tom, Joe and Don Root.

Services were held at the McLain Funeral Home with Elder

Marlin Kuns officiating. She was laid to rest to await the resurrection morning in the Mexico German Baptist Brethren Cemetery with Elder Robert Carpenter of the Dunkard Brethren officiating at the grave.

The Family

NEWS ITEMS

HART, MICHIGAN

Revival meetings at the Hart Congregation are scheduled to begin on Friday, September 17 through Sunday, September 26 with Bro. Tom St. John. Services will begin each evening at 7:30 P.M. Lovefeast will be the 25th at 7:00 P.M. All are invited to join us in "reviving our souls" and enjoying sweet fellowship with the Lord. If you can not be here, please remember us in your prayers.

Sister Anna M. Powell, Cor.

BETHEL, PENNSYLVANIA

Lord willing, Bethel Congregation plans to have Revival Meetings, September 19 through 26. Bro. Stephen Aldinger from Mohlers Congregation will be the evangelist. Pray, come and worship with us.

Sister Fern Wolfe, Cor.

PLEVNA, INDIANA

The Lord willing, the Plevna Congregation plans a week of revivals, September 26 through October 3. Bro. Justin Beck is to be the evangelist.

Services start each evening at 7:30 P.M. and Lovefeast on Saturday evening, October 2, at 7:00 P.M. Examination service is Saturday, October 2, at 2:00 P.M.

Your presence and prayers are welcome.

Sister Margaret Birt, Cor.

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BIBLE MONITOR

VOL. LXXXII

SEPTEMBER, 2004

NO. 9

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LET OTHERS BOAST

Let others boast how strong they be,
Nor death nor danger fear;
But we'll confess, O Lord, to thee,
What feeble things we are.

Fresh as the grass our bodies stand,
And flourish bright and gay;
A blasting wind sweeps o'er the land,
And fades the grass away.

Our life contains a thousand springs,
And dies if one be gone;
Strange! That a harp of thousand strings
Should keep in tune so long!

But 'tis our God supports our frame,
The God who formed us first;
Praise be to his almighty name,
That reared us from the dust.

-Isaac Watts

A TIME AND A SEASON

The wise man, Solomon, in Ecclesiastes 3, lists several activities and attitudes that are a part of our lives. He says there is a time for each thing in our lives. At one time we might give our attention to one particular activity; at another time we might give an equal attention to another activity that is the opposite of the first.

As we observe life, we know there is a time of birth and a time of death. We are excited about the prospect of a new life being conceived and born. Each birth is a miracle. There is more known today, than in the past, about the conception, development and birth of a child, yet the giving of that life still remains in the hand of God. God-given life is sacred and deserving of protection.

A baby develops during the years of childhood. As the years go by, the development of talents, personalities, and attitudes can be seen. As the child grows and develops we notice the changes that come at various stages of their lives. Soon the infant becomes the toddler; the toddler becomes the young child; the young child becomes the adolescent; the adolescent becomes the young adult; the young adult becomes the young married; the young married becomes the family and career person; then before it hardly seems time that person comes to the place of declining powers and senses. As the decline continues the body and often the mind too become weaker and less connected with this world. The time comes when the breath departs from the body and the lifeless form is laid in the

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dust from which it had originally come. This synopsis of life may be interrupted by disease, accident, mayhem or danger so death may come at an unexpected time.

Birth and death are opposites yet each is a time of celebration. There is the celebration of a new life. There can be celebration at the end of life if it has been lived according to the will of the One who gave it.

The wise man is concerned with how life is lived between those two events. It is the middle of the journey that counts. Birth and death are events controlled by our Heavenly Father. We have choices to make during the intervening years. Our most important choice comes at the age of accountability. When we understand right from wrong and we can make choices and implement them, we have the responsibility to make the choice that most pleases our Heavenly Father. We must choose to accept the sacrifice of His Son so He would be our Savior.

As we take a serious look at life, how do we plan to use it? Do we have a Godly purpose for living? God desires purpose in our living.

As we think of some of the Old Testament saints we see they had a purpose that kept them on track throughout their lives. Abel was determined to worship God through a living sacrifice. Abraham purposed to be faithful to God by leaving his homeland to dwell in the Promised Land. Moses determined to identify himself with the people of God rather than enjoy the pleasures of sin for a season. David desired to serve God through deed and song. Daniel purposed in his heart to not be contaminated with the King's food and drink. Esther had a purpose to offer her life, if necessary, to secure the safety of her people.

We must have a similar purpose in our lives. Are our lives dedicated to a mighty purpose that would honor God? It is so easy to dedicate our lives to lesser purposes. We may decide we must pursue riches, fame, possessions, or position to be successful in this life. These activities and desires consume much of our time and effort, but will prove to have been unworthy of our best efforts. If our purposes do not increase our worship and service towards God, they will prove to have been empty purposes.

The purposes of our lives may be varied. We should purpose to live our lives as honestly and devotedly as possible. We should have a goal of helping others, not only in their physical and material needs, but especially in their Spiritual needs. To accomplish such goals may mean times of struggle and inconvenience in our lives. A worthy purpose will not be accomplished easily. There will be a need for prayer, practice and patience. Our goals should be attainable, but high enough that an effort must be made to attain them. Our purposes must be worthy of the effort. To give our best effort towards an unworthy goal will be a waste of our effort and the intentions of God for our lives.

If you have a high purpose, give your best effort to attain it. Make sure it is worthy of your effort then pursue it relentlessly.

Do you have a purpose for your life?

M.C.Cook

THE FREE WILL OF MAN

Most all of mankind will admit that man is unique compared to any other creature on the earth. Modern scientists may class man as nothing more than a super-animal, a threat to himself and the rest of nature, or a biological mistake. The Bible presents man's superiority as the plan of God. After creating the rest of the universe for His glory, He created an intelligent being that could glorify Him by choice rather than by nature. "So God created man in his own image...and breathed into his nostrils the breath of life." (Genesis 1:27, 2:7) He gave man authority over the rest of creation, including the Garden of Eden. Thus He gave man his free will or power of choice.

God placed a tree in this garden and forbade man to eat of it. The penalty for eating was immediate spiritual death (separation from God) and eventual physical death. Why did God place such a test in front of man? Did God want him to disobey? Certainly not! But how could man obey God by choice if he did not also have the option to disobey Him? God knew the choice that man would make because He planned redemption before He created the world, which would have been unnecessary if man had not sinned. "Forasmuch

as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of the lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." (I Peter 1:18-20)

Man was not doomed to fall but God gave man the free will power of choice to obey or to disobey. After man sinned, God drove him out of the Garden lest he would eat of the tree of life and live forever. "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." (Genesis 3:22-23)

We are now the descendants of fallen man and heirs of the sinful nature, who are destined for death - physical, spiritual and eternal - outside of the redemption provided through Jesus Christ. We are also heirs of the power of choice that resulted in man's fall in the beginning of the world. The sovereignty of God has not stripped fallen man of that power.

After Joshua took leadership of the Israelites and entered the land of Canaan, he challenged them with these words, "Choose you this day whom ye will serve," giving them the free will of choosing to serve whom they would. God is still sovereign. In Deuteronomy 11:26-28, Moses said, "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey...and a curse if ye will not obey." God's sovereignty does not neutralize man's power of choice; rather, it lets man choose his destiny according to the way he lives. God has predetermined that the result of obedience is a blessing and the result of disobedience is a curse.

If a person chooses to obey so that he might receive the blessing, it is possible for him to lose that blessing by disobedience. God states plainly in Ezekiel 33:18, "When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby." The Israelites accused God of being unjust in this principle.

Modern Christianity is again saying this principle is unjust. They declare that a person who has been saved cannot fall from Grace,

(Once saved, always saved" doctrine). Yet the Bible gives us many warnings against the dangers of falling. Peter warns us, "Beware lest ye also...fall from your own steadfastness." (II Peter 3:17) "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (I Timothy 4:1) Obviously, no one can depart from a place he has never been. Those who give heed to seducing spirits and doctrines of devils will make their eternal abode with the devil. The church of Ephesus was told to remember from whence they had fallen, lest God remove the candlestick from the midst of the church.

We need to thank God for the Free Will power of choice and that we can know good from evil. Let us purpose in our hearts to choose the good and daily follow the Lord.

Brother Paul Stump
10340 Diamond Mill Rd.
Englewood, OH 45322

THE BIBLICAL PRACTICE OF ANOINTING WITH OIL

James 5:13-16

Since the birth of the church, believers have anointed and prayed for the sick. F. W. Puller, a British minister, wrote an extensive history of anointing from the early church to modern times. He shows that the anointing with oil attended by the laying on of hands and prayer was the common practice of the church for the first eight hundred years of its history. By the ninth century the Roman Catholic Church was in the process of changing the meaning of the anointing service from healing the sick to preparation for death. Anointing with oil was soon changed to Extreme Unction administered by a priest to a person that was dying. No biblical basis can be found for the idea that anointing was intended to prepare people for death. This concept prevailed in the Catholic Church until modern times.

While the Catholic alteration of this doctrine prevailed there were remnant groups like the Waldensians whose elders continued to anoint with oil after the pattern given by the Apostle James. At the time of the Reformation this truth revived among some protestant churches. Luther believed it was a proper practice for the

church. The Anglican Church abandoned the Extreme Unction and restored the ancient and apostolic doctrine as found in James. Following on the heels of the Reformation the Anabaptist also restored this biblical rite. Early in the nineteenth century the truth of healing enjoyed a widespread renewal resulting in many denominations going back to the anointing for the sick. The Brethren from their inception have held the anointing to be a rite for the whole Church Age and not exclusively for the early church. It has ministered healing, comfort and blessing in the past and continues to do so today.

The teaching given by James is not an isolated idea but rests on the broad base of the whole Bible. The first recorded instance of healing in answer to prayer is found in Genesis 20:17-18. God instructed Abraham to pray for the women of the household of Abimelech because they were all barren. In answer to Abraham's prayer they were healed. While the children of Israel camped in the wilderness Jehovah gave them an ordinance of healing. (Exodus 15:23-26) In their journey they came to a place called Marah and found the water there too bitter to use. God revealed to Moses a branch from a tree that healed the waters. After the waters were healed Jehovah gave to Israel an ordinance of healing. He revealed one of His redemptive names Jehovah-Rophi which means *I am the Lord that healeth thee*. Jehovah also gave Israel a conditional promise that if they walked in obedience to Him and His laws He would keep them from the diseases that He would put on the Egyptians. As God has the office of Savior He also has the office of Healer. The healing of the sick by divine intervention was a reality in Old Testament times.

Physical healing is to be found throughout the New Testament. Jesus gave much time to the healing of the sick. Such supernatural healings were proof of Christ's deity and of His role as Messiah. He not only healed as evidence that He was the Son of God but He often healed out of compassion for the suffering of the sick. He healed in response to faith.

After training His disciples Jesus sent them out to minister and gave them authority and power to heal the sick. The Book of Acts describes the many miracles of healing in the early church. The rite of anointing with oil and prayer in the name of the Lord for

healing was established by the Book of James, the first presiding elder of the Church of Jerusalem. No doubt the practice of anointing the sick was already a part of the life of the church.

Christ taught the apostles to anoint for healing when He sent them out to preach the gospel of the kingdom. Mark says that they cast out devils and anointed many with oil that were sick, and healed them. (Mark 6:13) Some liberals and even some evangelicals believe this anointing was just the application of natural oil as medical aid to healing. Neither the Greek text nor the history of the church supports such an interpretation. In Mark 6:13 the verb "healed" is in the Aorist tense indicating the healing was instantaneous. Healing by means of applying oil would be gradual and not instantaneous. Such natural healing could take days or weeks or longer. This passage in Mark establishes anointing the sick with oil to be ecclesiastical rather than medicinal.

This is further sustained by the numerous times that anointing was for spiritual reasons. A good example is to be found in the Old Testament tabernacle. When it was erected and the furnishings were in place, these articles were dedicated by the application of anointing oil prepared by the precise instruction of God. Kings, prophets and priests were ordained for their ministries by anointing. The Bible consistently uses the anointing for spiritual purposes.

Why should oil be used in this rite? The answer lies in the fact that oil is often a type of the Holy Spirit. When the Apostle Peter preached in the house of Cornelius he said, "...God anointed Jesus with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10:38) Jesus Himself said that the Lord had anointed Him to preach. (Luke 4:18)

The scriptures are clear that God does heal the sick by direct intervention in answer to prayer and in accordance with His will. How does this truth fit with modern medicine and natural means of promoting good health and healing? The use of medical means is not a hindrance to seeking the help of God through anointing and prayer. Medicine is a gift of God to the human family. One is wise to seek medical evaluation of their condition prior to the anointing service. The nature of the illness is known and all may pray specifi-

cally for the healing of that condition. The teaching of scripture is that God is the ultimate healer. The anointing service is the best way to commit one's physical need into God's all wise hand.

Having looked at the broader doctrinal implications of James 5:13-16, let us examine the details of this biblical injunction. The responsibility to ask for the anointing lies with the person whose illness requires it. James specifies that anointing is the work of a plurality of elders, not just one. By this means Christ protects His glory. Since more than one elder prays only God knows who prayed the prayer of faith, only God gets the glory when He is pleased to heal. This practice protects the church from those who would seek to be known as healers. God alone is the Healer. The sick brother or sister is to be anointed in the name of the Lord. The term Lord is a name for deity shared by the Father, the Son and the Holy Spirit. Anointing in the name of the Lord reminds us that it is by Christ's stripes we are healed. There is a deep sense in which our healing is in the death and resurrection of Jesus Christ (Isaiah 53:5) for every true believer will be completely and eternally healed at the resurrection. Any healing God is pleased to give us in this life is but a foretaste of the resurrection.

The exercise of faith is important in seeking God for healing. Faith, as Paul taught, comes by hearing the Word of God. Before anointing, both the sick person and the elders should nurture their souls with the rich promises of God. Next to faith comes prayer. James urges the sick person to pray, then the elders and finally the church. (James 5:16) How many more healings we could see if we were to confess our faults one to another and pray one for another as scripture admonishes.

The forgiveness of sin is an issue in James 5:15, "If he have committed sins they shall be forgiven him." Some understand this verse to mean that all sicknesses are caused by a specific sin. Such an interpretation does not stand up under careful scrutiny. It is true that sickness can be caused by sin. On one occasion Jesus told a man to go and not sin again or a worse sickness would come on him. If an individual knows that a sin or sins is a factor in their illness the sin should be confessed and forsaken. Prayerful heart searching is a good preparation for the anointing service. It could be harmful to assume that a specific sin is the cause of the illness

when in reality it is not.

What a blessed means of grace to the believer is the anointing with oil and prayer for the sick. All of us on this pilgrim journey encounter from time to time trials of physical illness. In our day we have available the best of medical care and for that we are grateful. Medicine is not infallible and can not always help us. Medicine can not meet the spiritual aspect of sickness. The exception of this statement would be Christian doctors who recognize the part man's spiritual nature plays in physical illness.

Across the centuries the true pilgrim church has continued anointing with oil as commanded by the apostles and it is still relevant today. God out of His heart of mercy has given this comfort and encouragement for His people. God does not always heal but He generally does. The Great Physician still lives and His nail scared hand has all its ancient skill. Let us not hesitate to go to Him by the humble way of James 5:13-16 in the time of physical testing.

Brother Keith M. Bailey
Englewood Congregation

FUTON FELLOWSHIP

Another General Conference has come and gone into the pages of history.

My wife and I had a really cute little room in which we stayed. In this room there was a wash bowl, with hot and cold water, a commode, a mini refrigerator, a microwave, a fold down table, and folding chairs. But there also was something else in this cute little room. Something that I never knew existed. It was called a "futon", and for those, like me, who knew not what a futon was, it is similar to a sofa bed, but not as sturdy. The reason we know it was a futon is because we found instructions on how to use it, of course, only after we struggled to get the thing folded out.

Well, we finally got this futon folded out, and due to the smallness of the room, one side as well as the foot end, was against the wall. At the head end was a chest of drawers, so that left only one access into the futon. I don't know if all married couples are as my wife and I but when we sleep away from home we stand and look at

the bed and figure out which side of the bed who sleeps on at home. After finally deciding I defied our regular routine and choose to sleep on the left side rather than the right side. There was a reason. The right side, on which I normally sleep, was against the wall which would mean if that person rises before the person on the left side, they would have to climb over them to get out of the futon. I get up sooner than my wife so that is the reason I defied our regular routine.

Well, I was ready for bed before my wife was so I flopped myself into the futon, nesting myself there on the left side. Of course that meant when my wife goes to get into the futon she will need to step over me, and she did just that. Just as she did, the futon flipped and I flew onto the floor! We learned that we were going to have to be unified; we were going to have to have "futon fellowship".

In the second chapter of Philippians, verses 1-4, we find these words, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Paul's appeal, in verse one, for unity in fellowship is a fourfold experience:

1. Consolation, 2. Comfort, 3. Communion, 4. Compassion
1. Consolation: "If there be therefore any consolation in Christ"

The word "consolation", in this setting, refers to encouragement, solace, and strengthening. As Christians, the "consolation of Christ", challenges us to fellowship in a state of harmony. Christ encourages us, gives us solace, and strengthens us. We need to do likewise in our fellowship with one another.

2. Comfort: "If any comfort of love"

Oh the comfort we receive in Christ's love as we think on what He has done for us through His shed blood on the cross. Verse 2 tells us "having the same love". If we want to have that sweet fellowship with one another we also need to offer that comfort of love. "By this shall all men know that ye are my disciples, if ye have love

one to another." John 13:35

3. Communion: "if any fellowship of the Spirit"

There can be no real Christian fellowship apart from the Spirit. That sweet communion we can have because of the Holy Spirit that dwells in us, as Christians. The word "fellowship" means a joint partnership, communion, sharing in common. As Christians we have received the baptism of the Spirit but we need to continually be filled with the Spirit by yielding our will to His will.

4. Compassion: "if any bowels of mercies"

This compassion in "bowels and mercies" is more than just feeling but it is an inward affection which causes an outward action.

BLEST BE THE TIE THAT BINDS

Hans G. Nageli

Blest be the tie that binds

Our hearts in Christian love!

The fellowship of kindred minds

Is like to that above.

Before our Father's throne,

We pour our ardent prayers;

Our fears, our hopes, our aims are one,

Our comforts and our cares.

We share our mutual woes,

Our mutual burdens bear;

And often for each other flows

The sympathizing tear.

When we asunder part,

It gives us inward pain;

But we shall still be joined in heart,

And hope to meet again.

In His Love,

Brother Ray Stuber

HELP US TO HELP EACH OTHER

Galatians 6:2, "Bear ye one another's burdens, and so fulfill the law of Christ."

Help us to help each other, Lord, Each other's cross to bear;
Let each his friendly air afford, and feel his brother's care.

Help us to build each other up, Our little stock improve;
Increase our faith, confirm our hope, and perfect us in love.

Hymn #266 in Brethren Hymnal
-Charles Wesley

If a person has been burned a few times, he will hesitate to approach a fire. By the same token, many people today are afraid to reach out because of things that happened in the past. If we all speak the same thing, then it is not hard to get along. If we are children of a common father, we are brothers and sisters. If we are children of a Heavenly Father, our relationship is forged in fires of Divine Love.

If someone enters our midst who is a wolf in sheep's clothing and is interested in elevating himself rather than Christ, he will serve to destroy the Christian testimony and sour many on the church and the gospel. We need to be stronger than this. We need to rise above the "leaven of the Pharisees" and not let it adversely affect the spread of God's Word. Unfortunately, the world is all too familiar with the untoward behavior of a few and the credibility of the church is often put in question.

We cannot let the misbehavior of a few ruin the testimony of the Church. In showing our love one to another we fulfill the law of Christ, because His love for us caused His death as a sacrifice for our sins. I John 3:14 says, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Wesley's second verse says, "Help us to build each other up, our little stock improve. Increase our faith, confirm our hope, and perfect us in love." Bearing one another's burdens is a result of our love for Christ. It is also a result of Christ's love for us. The more we exercise this need the closer to Christ we will become, because we are doing, in a small part, what Christ did.

Let us read Wesley's third and fourth verses:

Up into thee, the living Head, let us in all things grow,
Till thou hast made us free indeed and spotless here below.
Then, when the mighty work is wrought, receive thy ready bride:
Give us in heav'n a happy lot with all the sanctified.

We have seen God work through many of the Brethren during the loss of our house by fire. This is putting into practice that which the scriptures describe. We are grateful to God for these loved ones, because without them we would not have known what to do. God gave them strength to help others, "and so fulfill the law of Christ." May God give us strength also that other needs may be satisfied, that God may receive the honor and glory worthy of His Dear Name.

Brother Lynn H. Miller

OUR TRIP TO KENYA

Dear Brethren and Sisters;

Sorry this has taken so long to get done. It seems there was always something pressing that this got put on the back burner.

Cindy, Joy, Jena, Angel and I left for Kenya on January 12 and we had good traveling. We were greeted in Nairobi by our son Devin and Brother Ray Noecker on the evening of January 13. We left for Kapenguria the next morning and stopped in Nakuru with a group of Mennonites. We were able to visit friends that we learned to know when we were there before. Then on home to Kapenguria. Not many knew that we were coming so we had a good time stopping in to see a few of our friends to surprise them. The first few days we spent adjusting, visiting, and unpacking.

One of the first things that we did was to dig a ditch to bury the cable to network the two computers. While digging this ditch I was made to think of life as a Christian. At some areas the digging was easy and we were able to dig to two feet deep fairly easily, but in other areas it was very hard and took a lot more effort. This is how the Christian life is. Sometimes it takes more faith, perseverance, and obedience than at other times. During the tough times is when I learn the greatest lessons because it requires more focused attention.

We also helped repair the roof on the old house. Brother Alan thought it was a little foolish to do this and take time from ministering but the day before we arrived they had a heavy day of rain which exposed the thought that even though the roof looked fine from the outside the fact remained that it leaked and the contents inside would be ruined if left unattended. The roof was concrete tile that just overlapped a small lip. Under the tile there was a layer of plastic paper and strips of metal bands crisscrossed for lath. Over a period of years the plastic deteriorated and developed holes allowing the water to come in when it rained and blew hard. We removed one section of tile, plastic and lath, put metal iron sheets down and put new wood lath and replaced the tile. It was a very dirty and hot job. We were able to complete this in about a week and a half. When we were finished you could not see a lot of difference but the roof did not leak. This is how some people are. From the outside they look fine but on the inside they are still evil as they have not allowed Christ to change their life. There are others whom Christ has changed the heart and the outside speaks of that change. From a distance you may not be able to tell the difference but when you try to get close to either you will be able to tell what their heart's condition is like.

We had the opportunity to make bricks on Saturday, which required teamwork. We visited in a number of homes of our dear friends. We did some promoting (bargaining) at souvenir shops. I preached every Sunday at one or more of the churches. I solemnized six marriages.

We also had a two day revival meeting at each of the four congregations. Brother Alan and Brother Nevin Ebersole helped with the teaching. Brother Nevin is from Manheim, Pennsylvania and was interested in the work in Kenya. He and his wife Theda came for a three week visit and thoroughly enjoyed themselves. Cindy and the girls enjoyed their visit but the girls were not ready to come home.

I was greatly encouraged with the progress and maturing of the people. With the teaching of the discipleship class the people are gaining a better understanding of God's Word and how to live their lives. Brother Alan is continuing this teaching during his term of service.

We took Nevins' and Allen's family on a safari in Nakuru park and saw many animals. We then went on to Nairobi and on home. We were all glad to be back home but our minds and hearts are often drawn toward Kenya and the people there. Continue to pray for the staff that they would use God's wisdom in the daily decisions that they are faced with. Pray for the people that they would be willing to go God's way. Pray for God to speak to Brethren's hearts to go to the field in service to Him. Christ said that the fields were white unto harvest but the laborers are few. Would you be willing to be one of the laborers?

In Christ!

Brother Merle Sweitzer

REFLECTIONS ON KENYA

(Part 1)

In as much as we were urged by several Brethren to share our experience last year as we were privileged to go to Kenya, we will. In doing so, we hope to bless the readers and portray some of the blessings received in going there.

Kapenguria, Kenya the address of the mission is 2,092 miles nearly directly south of Jerusalem, Israel, and 78 miles north of the equator. So situated, its seasons are rainy and dry, seedtime and harvest, a beautiful place where some beautiful people live.

Monday, March 10, Nancy, Naomi, and I flew from Detroit with over six hundred pounds of luggage leaving the responsibility of home and work with the four girls we left there. Security measures sure intensified since last we flew on commercial airlines. The flight was pleasant, we were well attended. Naomi, being on her first flight was too enthralled to sleep.

We arrived in London to the blooming of spring flowers. (We plowed snow in Michigan just before leaving.) We took the train from Heathrow airport to Westminster. Seeing the Cathedrals where the British monarchs are interred and the buildings of Parliament where so much history has been made was quite impressive. Seeing and hearing Big Ben strike the hour was one of those "unforgettable moments".

The most sobering part of our London visit was the headlines of the papers telling of the hostilities preceding the Iraq conflict, which began full-scale a few days later. Residents of London are not the world's friendliest people and we felt awkward, probably imagining more than was really behind the few looks we received.

Naomi did not see much of London and our energy level was not real high with our abbreviated night, so we did not see as much as we would have liked. As we looked at the magnificent old buildings we thought how relatively quickly American structures are replaced.

We had two interesting occasions for interacting after we returned to the airport. We were hailed by a Mennonite man who was going on a mission trip to the Nakuru area. Both being transplanted Pennsylvanians provided commonality as we visited.

The other was quite different. We had placed ourselves out of the way in the seating area to rest when an extended Muslim family chose the same area. We learned they were in London to bring a son and brother back home. He was getting an education there. It was prayer time and they took their turns kneeling on their prayer shawls. Maybe because it was London, but they seemed more than just congenial, especially the family's patriarch. He nearly begged us to accept some of the food they had packed for themselves. We trust God we imparted some light of truth to them.

We left London and fog at 10:30 P.M. and arrived at Nairobi and bright Kenya sunshine about 9:30 A.M. This time Naomi did settle down to sleep finally but just in time to miss breakfast. The eight hour flight had many vacant seats. At the Nairobi airport we quickly learned how the Kenya bargaining system works while dealing with a native who wanted to "watch" our luggage for us till our next flight left (and get some American money). He claimed to be a Christian and I hope we parted better Christians than we met.

We spent a few hours at the Mennonite guesthouse refreshing ourselves with the beautiful facility there. We marveled at the plants growing there, which at home are houseplants, such as poinsettias that apparently bloom continuously and are like unto trees.

We flew from there to Eldoret, 5:10 to 5:50 P.M. on Kenya's National airline, Flamingo. It was a small plane compared to the

others but the service was every bit as good. We had another interesting, unexplainable occasion. The attendant came to us and held up a multi tool that we had surrendered in Detroit. It had inadvertently gotten into a carry-on in some last minute reshuffling before leaving home. We said, "Yes, it is ours." She said she would give it to us when we got off the plane. How it made it there we will never know.

Being a short flight we flew relatively near the ground so we had some good sightseeing from the air of Kenyan landscape. As we taxied into Eldoret airport we had the best sight of all, our children and grandchildren were waving us welcome. The personnel were congenial; two men in suits came and shook our hands, welcoming us to the area. Manual labor was a little scarce. (They were laid back and willing to let things happen as opposed to making things happen.) We hauled our luggage out; our stay in Kenya was begun.

Jeremiah wanted to give us a special treat; he'd gotten directions to a restaurant that was to be good. We sat up and they brought us soft drinks in glass bottles. After waiting awhile (we were trying to figure out the system they had) he asked what their menu was. We finally figured out it was whatever you brought them to cook. The meat shop was right next-door but we decided against that option.

We took our meal at the hotel, buffet style, spent a good night in a good bed and had breakfast there. There was a lot of fresh fruit. They use and serve it generously.

Thursday was shopping for semi-American necessities but not all the brand names were available. There are plenty of employees to help; laborers are not as expensive in Africa as America.

On the way to the mission we stopped at Hosea Musumba's tailor shop. We arrived at the mission about 4:00 P.M. The women had met for their study. We spent a good evening settling into the place, visiting. We did not however all settle in, there was some jet lag for Nancy and Naomi on Friday yet. Some of the women went to town for market day. Men worked in repair and maintenance. Standard American electricity is A.C., which is 110. Standard Kenya is D.C., 220 so American appliances need to be adjusted (by an

inverter) electrically to work there. We extended the 110 line from the computer to the kitchen for small appliances.

There were some unwelcome visitors which kept showing up to eat the lawn grass and anything else they could get in their mouths. Pasture is open range and free for all unless fenced or guarded. It's dry season and the lawn grass grows well from the wash water. Run them out, close the gate. Later someone was caught chasing them in early in the morning. Even though it's free range there's to be a cowboy with each herd. This one was not doing his job.

James Musumba stopped by in the morning for e-mail; a boy of the church for medication for an abscessed tooth, Gogo came by for kerosene.

Saturday we made bricks for the church building they plan to build here for the Makutano congregation. The new house on the compound was built with bricks they made here. They are very attractive dark red color, larger than our brick and maybe harder once they are fired.

They scrape off the top soil and use the underlying layer which is very good clay. The soil in the dry season needs moistening before it will scrape off. The proper moisture content is necessary to make the bricks. The soil is sifted and put into the chamber of the machine. It is then compacted by a lid forced into the chamber by an arm which needs to be operated by a tall person. On the return of the arm, the bottom of the press pushes the brick up so it can be easily picked up and the women and children take them to the stack for drying. They need to burn them to harden properly. I sunburned in spite of my hat. (By the end of the next week I had sun poison.) Michigan winters are long and cloudy. My skin was still in that winter mode.

Brother Ron Marks

BIBLE STORY

A VISIT AND VISION FROM HEAVEN

Acts 10:1-18

Cornelius was a soldier; he was a captain or a centurion over a

hundred men. He was also a devout man and one that feared God which is much more important. He gave money to the poor and needy and prayed to God every day. One day while he was praying, an angel came to him and called him by his name. The angel told him that because he had been so generous to give and was faithful in prayer to God that God had sent a message to him. The message was this: "Send men to the town of Joppa and call for a man named Peter who lives with Simon, a tanner, whose house is by the sea side. He will tell you what you ought to do."

What would you do if you received a message from God by an angel? I know what I would do. I would do just like Cornelius did. Cornelius did what the angel told him and sent men to Joppa to get Peter. The angel had said that Peter would tell him what he ought to do. I am sure Cornelius was anxious to find out what Peter would say.

The next day while Peter was on his housetop praying, he saw a vision from heaven. Descending from heaven was a great sheet tied together by its four corners, and as Peter watched, it descended to the earth. Peter looked inside of the sheet and saw all kinds of beasts and creeping things and birds. And a voice called to Peter and said, "Rise, Peter, kill and eat."

Peter said, "Not so, Lord, for I have never eaten anything that is common or unclean."

Then a voice spoke again and said, "What God has cleansed, that call not thou common." This was done three times and then the sheet of animals was taken back into heaven.

Under the Law of Moses there were certain kinds of animals and birds that were called unclean and were not to be eaten by the children of Israel. This was what Peter had been taught from his youth, but God had something far greater to teach Peter.

Amazed at what he had seen, Peter was wondering what the vision could possibly mean. Just then the men whom Cornelius had sent arrived and asked for a man called Peter. Continued in the next Monitor, "The Miracle in the House of Cornelius."

Brother Rudy Cover

USE WITH CAUTION

From Diets to Religion

"My son, fear thou the Lord and the King: and meddle not with them that are given to change." Proverbs 24:21

There are many lessons we could glean from this verse. The first portion of this verse could provide many pages of stimulating thought worthy of the endeavor. However, we would like to center our thoughts on the second portion of this verse.

There are books written and other information avenues that claim to provide an alternative to generally accepted practices. Some of these may very well have merit. We are persuaded that each should be used with caution.

Diet plans are "a dime a dozen" in our American society. One of the latest of these is the Atkins diet. We read a few weeks ago that the initiators of this plan were being sued by those who attempted to lose weight through its use claiming it caused high cholesterol. For many people losing weight is accomplished by simply cutting back on their food intake. For others it is being careful about the type of food they eat. There are individuals, especially females, who do not really have a weight problem but think they do and are jeopardizing their health by trying to lose weight often by unorthodox means. Hollywood and society in general have promoted an unrealistic thin image. If weight is an actual health hazard your family doctor or perhaps a weight loss clinic should be consulted. We would even advise caution on the latter.

Get well gimmicks is another health issue running amok in America. Some alternative medicine is actually proven to be of reliable benefit. We are not licensed to give medical advice but from experience we can say that most medicines have a side effect. Again we would recommend consulting qualified medical personnel with any problems and seeking their input on "miracle medicines."

There are ads galore on how to increase your income. Where I worked before retirement we had the option of taking an early retirement if you had enough accumulated years service and taking the entire retirement payment in a lump sum. Quite a few took

this option and invested in stock options. They made a lot of money at first but ended up with huge losses when the stock market fell. We are also not qualified to give financial advice but would advise using caution on "get rich quick" schemes.

There are books and programs being introduced almost daily on how to improve your marriage. With the divorce rate as high as it is today, although estimates vary widely and some figures have been challenged, this is certainly a valid subject for study. However, we are not at all sure the explicit language used is necessary. Several years ago I sat in a Sunday School class (not Dunkard Brethren) where an "expert" was teaching on this subject. I will not go into detail but I am quite certain not everything he sanctioned would be approved by God. We are convinced that local church leaders are the best providers of marriage consultation. But, sad to say, even here we advise using caution.

Social reforms are the major platform of many church organizations. This subject, perhaps more than any other besides doctrine, has caused division among professed believers. Some believe social reform is outside the realm of the Church. To a degree we agree with this. The Church is to promote regeneration, not reform. But that does not mean that which is labeled "social work" never falls into the accepted work of the church. But extreme caution must be used to avoid this becoming the major emphasis of the Church. Some have gone so far as to define "salvation" as giving social aid.

The last subject we would like to discuss is religion. Each of our previous subjects carries a possible religious overtone. Each of them can very well constitute a change in thinking from established practices. One of the most alarming changes, in our opinion, has been the lumping of all religions into "different ways to God." There are very few religious organizations that have not experienced dramatic change over the last fifty or so years. For some major change started over a hundred years ago. We are persuaded that a compelling reason for much of this change is because of failure to respond positively to "fear thou the Lord." The Bible has been "reexamined" "reevaluated" "reinterpreted" and for all practical purposes "replaced" and "**rejected!**" The way of the

cross has been replaced by the path of least resistance. Being of one mind has been replaced with unity in diversity. Political correctness has replaced Biblical admonishments. Socially accepted has replaced any church guidelines. Majority rule has replace Bible commandments. (Yes, the New Testament **does** provide commandments.) We must avoid judgmental personal considerations and truly desire that brotherly love may continue. But when change is discussed proceed with caution!

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

THE BEATITUDES

S. N. McCann

THE POOR IN SPIRIT HAVE THE KINGDOM OF HEAVEN: STATE OF BEING

"Blessed are the poor in Spirit: for theirs is the kingdom of heaven." Matt. 5:3

The Kingdom of Heaven is theirs now, not after they are dead. They enter into possession now and their claims are not relinquished at death. They are sealed heirs and joint heirs with Jesus Christ. They are sons of God. They may not have much of this world's goods; they may not be wise in worldly wisdom; yet they have the true riches and the true wisdom. All other riches are subject to decay; rust and moth may eat them up, but the Kingdom of Heaven can never pass away. Death separates from all other riches, but the Kingdom of Heaven only grows richer and dearer as the curtain of death cuts off the sorrows and sins of a wicked world. Those who have the Kingdom of Heaven only begin to enjoy their riches more fully at the point where all other riches must be given up. A few years at most and all earthly riches pass away, but the Kingdom of Heaven is ours for eternity. Ours for all time, and then ours for eternity. Who can measure eternity? We cannot even think of its beginning nor of its end. The riches of the Kingdom of Heaven are eternal riches.

Is it not strange that men will sell their right and title to eternal

riches for a few passing worldly pleasures? Sell out to the devil for the wages of sin, which is death? Rom. 6:23. How many intend to lay claim to their blood-bought title, to the Kingdom of Heaven, but lose the opportunity through putting off until tomorrow what should be done now? Reader, no longer delay, but claim your title now.

Those who have the Kingdom of Heaven have the true wisdom; the wisdom that keeps on developing when time is no more. Earthly wisdom and knowledge reach their limit; then decay sets in and death comes, and its usefulness is past. How often are those in the prime of life, with large stores of earthly knowledge and wisdom, cut off! They must go to meet God without any real wisdom or knowledge. Their talents have been buried in the earthly and perishing napkin of worldly wisdom and worldly knowledge. Mental and physical culture are all right if the moral and spiritual man is not starved to death. There can be no true and lasting culture of the spiritual man outside of the Kingdom of Heaven. Real soul culture never begins until a man possesses the blood-bought purchase, the Kingdom of Heaven. Soul culture does not end at death, does not end with time; when eternity begins the darkened glass of the flesh is thrown off, and we begin to see as we are seen, and to know as we are known. I Cor. 13:12. Some of the wisest of this world will come to eternity as fools (I Cor. 1:18), while many who are looked upon as foolish will come to eternity with the true wisdom, the wisdom that will go on developing when every vestige of worldly wisdom and knowledge has been forgotten. The Kingdom of Heaven is theirs and the foundation for true knowledge and true wisdom is laid. The development in this life is and must be great, but how much greater in the life to come. I, in possession of the Kingdom of Heaven; I, a personality created in God's image, in possession of the Kingdom of Heaven in eternity, and for eternity, with all of the possibilities of pure knowledge and pure wisdom before me! Grand, glorious, God-bought privilege! How we love to live in the Kingdom of Heaven now; how we love to seek first its righteousness; how we rejoice to suffer for its sake in this world!

What is the Kingdom of Heaven? The apostles believed it to be an earthly, temporal reign of Christ with his people. The Jews also believed it to be an earthly, temporal reign. In this they were all mistaken, but if we take out the temporal idea and substitute the

spiritual one, we have the Kingdom of Heaven with Christ as King. The Kingdom of Heaven is Christ reigning in the hearts of the poor in spirit. The Kingdom of Heaven becomes a state of being and not a place in which one lives. Any place is the Kingdom of Heaven to the poor in spirit. This is not only true of the Kingdom of Heaven now, but it will be true of all eternity. Wherever the Holy Spirit, Christ and the Father can come, and do come, there is the Kingdom of Heaven. The Kingdom of Heaven is not eating and drinking, but righteousness and peace, and joy, in the Holy Ghost. Rom. 14:17. Jesus being asked when the Kingdom of Heaven cometh, said, "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17:20, 21.

The Kingdom of Heaven becomes intensive as well as extensive in the life of everyone that has it. Its intensive power, its power to pervade the whole man, soul, body and spirit, is illustrated in Christ's parable of the leaven. Once planted in the heart and the whole man will come under its leavening power. It leavens not only the spiritual and moral man, but the mental; even the thoughts, and also the physical man – appetites, habits and all, are changed.

The extensive power of the Kingdom of Heaven is illustrated by the parable of the mustard seed. It grows and develops from a small seed to many thousand times its size, becoming a thing of life and vigor. The growth of the Kingdom of Heaven is not spasmodic but continuous, while the gentle showers and warm sunshine of God's love are not shut out by the storm clouds of lust and worldly desire.

When a man finds the Kingdom of Heaven it is valued above all else. Everything is counted secondary to the riches and joys of the Kingdom of Heaven. Christ illustrates its value in the parables of the pearl and of the hid treasure.

The Kingdom of Heaven belongs to the poor in spirit because they by grace have the disposition of sons of God. Righteousness and peace and joy in the Holy Ghost reign in every child of the Kingdom of Heaven. They are robed in righteousness, both imputed and personal. Their imputed righteousness gives confidence and assurance, and their personal righteousness makes them real

lights of the world.

Peace, like a benediction, is theirs at all times. There is no power in the world, no power in life or in death that can take their peace. They have the peace of God which passeth all understanding.

Joy such as the world can never know is theirs; joy that makes them rejoice in service, in sacrifice, in self-denial, in suffering, for Christ's sake; joy now and joy for evermore. "Rejoice, and again I say rejoice," for the Kingdom of Heaven is yours.

NEWS ITEMS

PLEVNA, INDIANA

The Lord willing, the Plevna Congregation plans a weekend meeting, October 16 and 17 with Bro. Keith Bailey as our speaker.

The Harvest Meeting is on Sunday, October 17.

Your presence and prayers are welcome.

Sister Margaret Birt, Cor.

QUINTER, KANSAS

The Quinter Congregation invites you to join us for our Revival Meetings, October 24 through 31 with Bro. Lloyd Lorenz from Plevna, Indiana. Please pray that the Lord will work through Bro. Lloyd that we could truly have a revival.

Sister Michele Miller, Cor.

GRANDVIEW, MISSOURI

The Grandview, Missouri congregation plans a series of revival meetings, October 10-17 with Brother Tom St. John as evangelist. Services on Saturday, October 16, starting at 11 A.M. Lovefeast service at 6 P.M. We would appreciate your prayers for these services that souls might be saved and we might be renewed in Christ. Come and praise the Lord with us.

Sister Joloene Andrews, Cor.

LEADERSHIP CONFERENCE

The 2004 Leadership Conference well be held, the Lord willing, November 12 & 13 at Bethel, Pennsylvania. Further details will be published later.

ADULT SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2004

September 5 – The Feast of Purim – Esther 9:18-10:3

1. What is the act of “sending portions one to another”?
2. Did the following generations continue to observe the feast of Purim?

September 12 – The Preacher Introduces Vanity – Eccl. 1:1-19

1. What is the meaning of vanity?
2. What can we discover about the weather pattern from verses 6 and 7?

September 19 – The Vanity of Pleasure and Accomplishments–
Eccl. 2:1-17

1. Was Solomon a busy man?
2. How many different musical instruments do you suppose Solomon owned?

September 26 – The Vanity of Hard Labor and A time for Every Purpose – Eccl. 2:18-3:9

1. So what do we conclude about pleasure, accomplishments, and hard labor?
2. What is the “time” that you are experiencing in your life now?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR SEPTEMBER 2004

September 5 – Our Speech – Pro. 17:27-28; Matt. 5:33-37, Col. 4:6; Titus 2:7-8

1. What does our speech say about the condition of our heart?
2. Why did Jesus say, “Swear not at all...”?

September 12 – Doubts – Matt. 14:23-26; John 20:24-31; Acts 12:11-16

1. What emotion goes along with doubt?
2. What is usually required to overcome doubt?

September 19 – Courage – I Cor. 16:13-14; Phil 4:11-14; I Tim. 4:12; II Tim. 2:1-15

1. What all is involved in a Christian life that portrays courage?
2. Does suffering mean we have no courage?

September 26 – Conscience – Romans 13:1-5; Heb. 9:14-15; Acts 24:14-16; I Peter 2:19-25; John 1:9

1. What does our conscience consist of?
2. Which Beatitude speaks of our conscience?

ADULT SUNDAY SCHOOL LESSONS FOR OCTOBER 2004

October 3 – God Sets the Boundaries of Life – Eccl. 3:10-22

1. How much is God involved in earthly activity?
2. How do we explain the fear of God in our daily life?

October 10 – The Fortunate Dead and the Unfortunate One – Eccl. 4:1-16

1. In this context, why are the dead more fortunate than the living?
2. How is two better than one in the home and in the church?

October 17 – Hasty Words Do Not Impress God – Eccl. 5:1-17

1. As Christians, why should we not be impulsive?
2. What happens to our goods if we earn more than we need?

October 24 – Vanity of the Shadow Life – Eccl. 5:18-6:12

1. Gal. 2:19 says, "That I might live unto God." How do these scriptures harmonize with each other?
2. What is vanity and why are the things described vain?

October 31 – The Wise and Foolish Contrasted – Eccl. 7:1-14

1. Consider each verse in the context of Gal. 2:19.
2. Why is it good not to yearn for "good old days"? (verse 10)

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR OCTOBER 2004

October 3 – The Ten Lepers – Luke 17:11-19

1. What is the significance of the statement made in verse 16?
2. The one who honored God was made whole. What about the nine?

October 10 – The Pharisee and Publican – Luke 18:9-17

1. In verses 11 and 12, what word is used the most?
2. How was the publican justified?

October 17 – Delusions – Gen. 3:1-7, Luke 6:49, James 1:21-27

1. When did Eve first become tempted?
2. Why did Adam not question Eve when he was offered the fruit?

October 24 – Seeking God – Deut. 4:29-31, Psalm 105:1-8, Isaiah 55:1-8, Luke 11:9-10, Acts 17:26-31

1. Luke 11:5-8 tells the story of a persistent man. Compare it with the scriptures above.
2. How persistent should we be in seeking God?

October 31 – Thoughtfulness – Deut. 32:1-5, John 1:8-9, Hag. 1:4-7, Psalm 1:1-6, I Tim. 4:15-16

1. Psalm 1 talks of Godliness and ungodliness. In our lesson we are told what makes the difference between the two. What is it?
2. If we follow the advice in these scriptures, what will be the outcome?

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BIBLE MONITOR

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NO. 10

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THY GRACIOUS POWER

Jehovah God! Thy gracious pow'r
On ev'ry hand we see;
Oh, may the blessings of each hour
Lead all our tho'ts to thee.

Thy pow'r is in the ocean deeps,
And reaches to the skies;
Thine eye of mercy never sleeps,
Thy goodness never dies.

From morn till noon, till latest eve,
The hand of God we see;
And all the blessings we receive,
Cease less proceed from thee.

In all the varying scenes of time,
On thee our hopes depend;
In ev'ry age, in ev'ry clime,
Our Father and our Friend.

-John Thompson

LESSONS FROM THE BOOK OF ESTHER

There are lessons for us hidden within the Book of Esther. Not only do we again hear the story of Esther and the great deliverance of the Jews, but other more subtle lessons benefit us. The Holy Spirit is able to open these lessons to us that we might profit from them.

We wonder what we might learn from a heathen King, but there are lessons surrounding his reign that speak to us of the One True King in Heaven. Ahaseraus was a king in the mold of kings who have ruled before and since. Although he was in control, he did not always make wise decisions. He could be influenced by strong drink, lust and money. His first mistake was becoming drunken at his banquet. The next was the desire to show off his possessions including his wife, Queen Vashti. His anger often impelled him to make hasty and unwise decisions. When she refused to perform before his drunken friends, he reacted by removing her as Queen. He was influenced by evil associates, particularly Haman. Haman sought every advantage he could to ingratiate himself with the king. Haman's pride and arrogance led him to offer the king a large sum of money to destroy Jews. The basic reason for Haman's desire to destroy the Jews was the unwillingness of Mordecai to honor and reverence him. The advice and bribery of Haman influenced the king to sign the decree to destroy the Jews. Haman's plot failed because of the faithfulness of Mordecai and Esther.

THE BIBLE MONITOR

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We may not fully understand or appreciate the activities of Mordecai and Esther to have her chosen as the Queen to replace Vashti. It was a process that may well have compromised her morals and sense of decency. It is evident from the unfolding of the story that Esther was sent to the kingdom for such a time and situation. God used an immoral situation to deliver his people from the King's decree of destruction.

Beyond the overcoming of Haman's scheme what else might we learn from this the Book of Esther? There are lessons on several levels to benefit us.

The first lesson is one of reverence. Mordecai would not reverence Haman as he desired. Mordecai recognized that all men are worthy of respect but only God is worthy of reverence. Reverence is an attitude of worship. Only God is worthy of that worship. No man is worthy of the honor and awe that we owe to God. He could not bow before Haman. We need to be careful that our respect for great men does not turn into reverence.

When Esther made the fateful decision to go to the king unbidden, she requested that Mordecai and others would unite with her in prayer and fasting for three days as she prepared for that time. A united fellowship of prayer and fasting is powerful and encouraging. The Church today would be stronger if there was a greater degree of united support for each other.

Her appearance in the king's court without his invitation meant she was placing her life on the line. The choice was the king's. Would he or would he not offer the scepter to her? The offering of the scepter, which was the symbol of his power, would be an act of mercy. The very symbol of his power would be used to offer mercy or to condemn to death. He chose to extend the scepter to Esther when she appeared before him. This is a picture of our all-powerful God offering mercy rather than condemnation to us. He could use His unlimited power to destroy us, but chooses rather to extend mercy.

Later, we see the furious king ordering the face of Haman to be covered. That covering was the sentence of death. He was judged and found wanting. He would be hanged upon the gallows that he had built to hang Mordecai. Here the king's power is shown in

judgment and destruction. The same king who could extend mercy could also order the hanging of Haman. Our God is not only a God of love who has opened the ways of Grace and Mercy to us; He is also the God of judgment. It is not His will that any would be lost but there will come a time when mercy will no longer be offered.

The Book of Esther gives us a picture of the righting of wrongs. Children have a desire for instant gratification; mature adults look for delayed gratification. The world around us acts as children chasing the various forms of gratification available to them without thinking of the consequences. As believers we must allow God to work out the affairs of life for our benefit in His time. We need to know that we are here at this time to fulfill some purpose as Esther fulfilled her purpose in her time. Then we must leave it with God to bring the suitable blessings and rewards.

What does the Book of Esther mean to you? Is it just a story? Does it have lessons to apply to your heart, mind, soul, and life?

M.C.Cook

COME DOWN, MAN OF GOD

There was a time in this country that followers of Jesus Christ were, at best, respected for their beliefs and, at worst, ignored and left alone by unbelievers and our government. They were unusually blessed by God, because fellow Christians in other countries were often persecuted and treated as criminals; they were beaten, tortured, and sometimes killed for their faith in Jesus. Maybe this country was blessed because it was mostly settled by people fleeing religious persecution in other lands. The government and most laws were based on principles from God's Word.

In recent years, however, we have seen increasing attacks on Christianity in the media and by some persons in our government. We are called bigots, homophobes, hate-mongers, and worse if we speak out against modern culture and the abominations that more and more bravely come out from the dark underbelly of the world. Maybe this decline of morals and Godliness has come from the lack of a bright light from God's people in recent years. We have mistakenly replaced SEPARATION from the world with ISO-

LATION from the world. There is a difference!

With these pressures from the world we live in, we can easily become discouraged and be tempted to give up in our work for the Lord and even give up on our faith. In many ways we are influenced to compromise our beliefs and obedience to our Lord.

(Read II Kings 1:1-18) In this passage, Elijah had followed the command of the Lord and pronounced a sentence of death on King Ahaziah. The king then tried to persuade some of his army to convince Elijah to “Come down” and reverse what he had said concerning the king’s fate. It seems the world around is constantly encouraging us to “Come down” to a lower level of living. God has set us on a higher plane, a higher calling, to serve the King of Kings. We are called to be “men and women of God”!

Why should a person remain on the “high ground” and not “come down”? First, if we truly love God and His Son, we will want to continue to obey and serve Him. Secondly, the love of our family. How much does it hurt us if a family member falls away from his or her faith and goes back into the world? That’s true of our flesh and blood family, and also our church family. How much hurt has been caused by those who give up their Christian walk or never really were saved, but just church members? A third reason for holding fast is the coming Judgment Seat of Christ where His children will receive their rewards for faithful service from their Father.

If we “come down”, we undoubtedly will bring others down with us. Our children may “come down” with us and may never return. If we do not “come down”, others may come “up” to be with us. All are examples to others whether we want to be or not. We can not help the world if we are like them.

We can all be closer to our Master and be better “persons of God” by developing an intimacy with God through His Word and prayer to Him. Being just a little more faithful to our work in our local church can also keep us energized in our service to our Lord. And, of course, sharing our faith with others can motivate us as well. There’s no better feeling than knowing you led a soul to the Lord.

Does the world hate you? Jesus told us it would happen. (John

15:18-19, I John 3:13). But we are to press on. Don't let your heart be troubled. Jesus is with us till the end. DON'T COME DOWN!

Brother John Meyers

THE WATER OF LIFE

Water is very important in Kenya, as it is everywhere in the world. The people who live in rural areas here spend much of their time in search of water. They must carry containers to the local tap, to the river, or wherever they can obtain water. Many who live near the mission bring their containers here during the dry season. During the rainy season, they catch rainwater.

Sometimes people can be seen drinking water from the ditches along the roadside. Drinking dirty water like this causes many diseases. Even some of the water in the towns, though filtered, is not very clean and the people become ill from drinking it.

The rainy season this summer was late in coming, damaging the maize in Ortum and Chepkorniswo. These towns are at a much lower elevation than here at Makutano; the weather there is much hotter and drier. As Alan went to Ortum and Chepkorniswo each week, he noticed that the maize was increasingly brown and stressed from lack of moisture. Then one week when he went to Ortum, cattle had been turned out into the maize field near the church building to eat the stunted stalks. Even when we began to get rain here at the mission, the lower elevations remained dry. Although they are now receiving rain, the maize yield will be greatly reduced. This is very hard for the people, who rely heavily on maize as a food staple.

I have often wished that the people were as interested and excited about obtaining spiritual water as they are natural water. When the women come with their containers and line up at the hydrant in our yard, I wish they would line up in the same way to come to church, bringing hearts to be filled with God's Word as they bring their containers. Jesus said to the Samaritan woman in John 4, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (verse 14) In verse 10

He calls it “living water”, referring to the indwelling of the believer by the Holy Spirit, through which that believer receives new life.

Many people, and not only here in Kenya, desire this new life but do not know where to find it. They try all the things this world has to offer, not realizing that they need only to accept the atoning blood of Christ for their sins and surrender their lives to Him to receive this free gift of living water, which leads to new life now and eternal life in the world to come.

We know that the human body is made up largely of water, and therefore requires large amounts of water to survive and be healthy. In the same way, we require God’s “living water” to be spiritually healthy. It is essential that we allow this living water to guide us each day, so that we will be able to discern good from evil and to remain in God’s will. We can pray, read God’s Word, and do many good works, but without God’s Spirit dwelling in us, we cannot live for Him.

God gives a universal call in Isaiah 55:1, “Ho, every one that thirsteth, come ye to the waters...”, and again in Revelation 21, verse 6, “I will give unto him that is athirst of the fountain of the water of life freely.” God is not only willing, but anxious, to give us this water, satisfying our spiritual thirst and supplying the Spirit that “will guide us in to all truth.” (John 16:13)

Please remember us in prayer as we seek to share with the Kenyan people this life-giving water.

In Him,
Sister Brenda Meyers

“WHAT CAN I DO FOR MY CHURCH?”

“Ask not what your country can do for you; ask what you can do for your country.” Many of us are familiar with these words, spoken more than forty years ago by John F. Kennedy. Let’s convert them to the spiritual: “Ask not what your church can do for you; ask what you can do for your church.”

As you gather with other believers each Sunday, what are your thoughts? Are you glad to be in God’s house? Are you praying for

those in leadership? Are you praying for those who will be teaching Sunday school classes and preaching God's message that day? Are you thankful for the blessed privilege of being part of the body of believers?

When you attend a church service, your hand is out, palm up. Is it full of that which will build up, edify and bless others? Are you there to give? Or is your hand empty, seeking only to receive, to be filled by others?

Be a blessing to others with whom you worship. Prepare ahead of time by praying for the service and for those who will lead it. Study the Sunday school lesson and be prepared to take part in the discussion. Put your heart into the singing of the hymns. Be attentive to the sermon and express appreciation to the minister for his efforts. Be an encourager to others – greet them warmly and show your love for them. Be willing to help with any work that needs to be done. Take an active part in any outreach of your congregation. Be a giver, a contributor, a builder.

So much of the effectiveness of a congregation depends upon the willingness of its members to be supportive of the leadership and to work together. We cannot be about the business of winning souls for God if we are not unified and working together. In sports, there is much effort made to create a "team spirit", a sense of oneness and unity among the team members. Let us cultivate that "team spirit" in our local congregations. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." (I Cor. 12:12) "That there would be no schism in the body, but that the members should have the same care one for another." (I Cor. 12:25)

God exhorts us many times in the Scriptures to love. I Peter 3:8, "Finally, be ye all of one mind, having compassion one of another, love as brethren..." Matt. 22:39, "...thou shalt love thy neighbor as thyself." Galatians 5:13, "...by love serve one another." John 15:12, 17, "This is my commandment, that ye love one another, as I have loved you. These things I command you, that ye love one another." If we love others as we should, we will find it easy to work together in unity. Members of a congregation who are full of God's love will find that love flowing out to other members, binding them

together in a spirit of oneness. The early church spoken of in Acts 2 is a wonderful example of how this can work, as they labored together and many souls were saved.

What can I do for my church? Pray for it. Love it, by loving the other members. Seek to build. Do everything you can as a part of the body to nourish that body. Ephesians 4:1-3, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace."

In Him,

Brother Alan and Sister Brenda Meyers

FOR GOD SO LOVED...

John 3:16

This shall my song in eternity be: "Oh, what a wonder that Jesus loves me." P. P. Bliss

To think that God would reach down and touch someone so distant from Him, so unworthy, so unlovable, so prone to fail, and so prone to sin as I, is a testimony to the Grace of God. Today, a new gospel, called the gospel of SELF-ESTEEM, is being promoted. It preaches, "I am somebody, I am worth it, I am worth while." It preaches, "God owes me something. I am as good as God." What a falsehood this is. God reaches down and touches the offscouring, the dregs, and the worst of the worst. In Luke 14, the parable of the great supper told of the many not interested in the feast and the many excuses they gave. The master of the feast then called for the poor, and the maimed, and the halt and the blind.

Thank God He made a place for me that I can sing with Philip Bliss, "Oh, what a wonder that Jesus loves me." In another one of his hymns, Bliss wrote:

Guilty, vile, and helpless we,
Spotless Lamb of God was He;
Full atonement! Can it be?
Hallelujah, what a Saviour!

How well this songwriter understood the relationship between God and man. Yet today many seek to change the Word of God by putting man and God on an equal footing. Man was cast out of the garden because of his sin. In the story of the prodigal son, Luke 15:17 says, "...when he came to himself..." and verse 18 and 19 say, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. And am no more worthy to be called thy son: make me as one of thy hired servants."

In Luke 18:10-14, we read of the Pharisee and the Publican: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Beware of the modern religion of our day that exalts man and his achievements! This is not Christianity, but New Age thinking. It goes back to Nimrod and the building of the Tower of Babel. It goes back to Nineveh and Babylon and the Pyramids of Egypt. It likewise comes forward to our day, to the United Nations and all those that build on another foundation.

"Oh, what a wonder, that Jesus loves me." We still shake our heads, seemingly in temporary disbelief, for the wonder of His love. P. P. Bliss, the hymn writer, lived a short life. His last act in life typified his attitude toward God and others. On the way home from his mothers', the train fell through a bridge that had been damaged by a snowstorm. He survived the sixty-foot fall, but went back into the burning wreckage to save his wife. The two were never found.

This story reminds us of the missionary who had little time to telegraph back to his congregation a word of encouragement. He did it in one word, "Others." Not ourselves, but others. How can we not share God's Word with others when He loved us so much?

Brother Lynn H. Miller

WALKING WITH GOD

Walter Bird

We read very little in the Bible concerning Enoch. Gen. 5:18-24, "And Jared lived an hundred sixty and two years, and he begat Enoch: And Jared lived after he begat Enoch eight hundred years and begat sons and daughters: And all the days of Jared were nine hundred sixty and two years: and he died. And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him."

We notice the important information in this account is neither the length of his life, nor even the fact that God took him, but rather that he walked with God. Without Enoch having walked with God we may be sure that God would not have taken him as He did.

But what does it mean to walk with God? We find an answer in II Kings 23. King Josiah gathered together the people of Judah and Jerusalem in the house of the Lord and he read to them the words of the book of the covenant. Then he renewed the covenant. "And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood in the covenant." To walk with God simply means to obey God's word with all our heart.

We may feel we have insufficient information to know much about Enoch. However, I believe that God's people have certain characteristics that are common to all. In the first place, the name "Enoch" means dedicated and in this instance means dedicated to the service of God, for "he walked with God." Are we as dedicated and "walking with God" as we ought?

In the Book of Amos, God threatens Israel for their iniquities and in chapter 3 asks the question, "Can two walk together except they be agreed?" But we have the assurance that Enoch "walked with God," therefore there must have been unbroken fellowship with

God. How is it with us? Do we have the fellowship with God that we desire? If not, why?

As we embark on the Christian walk of life, there should be progress. I believe Enoch found it so. As he walked with God I believe he became more familiar with God's will for his life. There is no standing still in the Christian walk. We are either progressing or regressing. The wise man said in Prov. 4:18, "The path of the just is as a shining light, that shineth more and more unto the perfect day."

Another characteristic of the Christian, in Enoch's day or ours, is that of separation from the world. I don't believe that Enoch took part in the sinful pleasures of his day. God's Word says, "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God." Lev. 20:7. The Christian is a called-out person. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:17-18. The implication is plain – if we "dabble" in the evils of the world, we will not be sons and daughters of God.

I believe that Enoch was a man of perseverance. It takes help from above when the Tempter comes unto us. Enoch must have had such help, for he walked with God for three hundred years. In Gen. 5:22, we read that Enoch "begat sons and daughters." Family life brings cares and responsibilities, yet he continually walked with God.

Quite possibly Enoch was jeered and "fun" made of him, yet this did not deter him from doing that which he knew to be right. It is sometimes difficult for boys and girls to withstand the jibes of their playmates and sometimes difficult even for adults to turn a deaf ear to such. This is one of the methods of Satan to "mold" individuals in the ways of the world. Jesus said, "If the world hate you, ye know that it hated me before it hated you." John 15:18.

However, there is a great satisfaction in knowing we are "walking with God." Furthermore, there is hope of future blessedness, "for God took him." We have the same hope as did Enoch – by faith. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before the trans-

lation he had this testimony, that he pleased God." Heb. 11:5

Nay we have the characteristics by which we may "walk with God" and be true and faithful unto Him.

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ISSUES WITHOUT ANSWERS

"The secret things belong unto the Lord our God: but those things which are revealed unto us and to our children, for ever, that we may do all the words of this law." Deuteronomy 29:29

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." Romans 11:33

Recently a tornado destroyed a large portion of a fairly new development only a few miles from where we live. The question was asked of me by an individual who does not attend church if those who experienced this tragedy were that bad that they received the judgment of God. My impromptu reply was that the Scriptures say that God sends the rain on the good and the bad. This was a poor "quote" of Matthew 5:45 "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust." One of my many weaknesses is the lack of ability to quote Scripture when the need occurs. I then explained that this could refer to either good or evil, blessing or judgment.

While I believe this was a satisfactory answer, I later pondered, not for the first time, on God's role in such tragedies along with other issues. Are there some issues without answers? Is it wrong to say, "I don't really know."?

Another individual questioned me if the tornado was the work of God or the devil? I hedged on my answer with the comment that I believe God is in control. In reality this is one thing we must keep in perspective. The book of Job along with other Scripture reveals that Satan is often responsible for tragedy. But he has no power that God does not permit! Are all tragedies such as the tornado "an

act of God"? We have heard most insurance companies have a clause in their policies protecting them from such acts. We understand, in more recent times, coverage can be obtained for such by paying a higher premium. According to the newspaper this was true for many of the tornado victims. All this still leaves a question in our mind if such tragedies may be "natural events" not directly related to God or Satan?

The issue of salvation also brings with it many issues that have been debated over the centuries. Perhaps the most prominent one is the issue of predestination and free will. For us and probably many others the teaching of foreknowledge does not completely eliminate the "problem." To say the Bible teaches both is certainly true but only adds to the complexity of the issue. Would it be wrong to say that humanly speaking this is an issue without an answer?

When studying Bible characters the question is often posed if they were rewarded Heaven or not? Some lived exemplary lives according to the recorded record and died a righteous death. These are pretty easy to decide upon. But others practiced evil without any recorded repentance. Beyond this some lived lives used of God then drifted into disobedience before death without any recorded repentance. Concerning King Saul it is recorded that "an evil spirit from God entered into him." This brings many theological questions of its own. Samson seemingly committed suicide in his death. For others, like King David, it seems apparent that they repented from their evil. The New Testament does not contain as many individually interesting characters in this area but does not specify the final judgment of all. Personally, we are content with allowing God to have made the final judgment on all Bible characters.

The question is raised concerning those who have never heard the Gospel message. The "why?" of this is the most disturbing issue for us. Others question how far you can go out into sin without losing your salvation? (Of course some, incorrectly, teach that it is impossible to lose your salvation after you are saved.) Still others question if a particular act is sin or not which is not recorded in the Bible as being such. Are these issues without answers?

Concerning acts that are not recorded in Scripture as sin; we feel that if you have a question as to God's approval on anything it is best to avoid it.

The fact that we may have issues without answers is not the same as saying that we worship an unknown God. God has revealed Himself in Holy Scripture. He has revealed therein His Truths and precepts. The Lord Jesus Christ, God the Son, has revealed unto us God the Father in a way we can comprehend. He, through the Holy Scriptures, has declared Himself to be the only Way to Salvation. His Word teaches us what God approves of and what is an abomination unto Him. The Bible gives us guidelines to live by and instructions concerning church leadership.

The fact that we have issues without answers should keep us humble and less judgmental of others. When individuals have the position of teaching or even preaching we should be humble enough to admit that we do not have all the answers.

We have issues without answers but God is all knowing. This also poses some theological "problems" but it is comforting to know this is true. When we reach our goal of Heaven we believe all our issues without answers will be a thing of the past. Whether or not all our questions will be finally answered is perhaps another issue without an answer.

Let us strive to be open to those things which are revealed that "we may do all the words of the law." In a New Testament setting this is obeying the New Testament teachings. Remember that the ways of God are unsearchable. Let us be content to follow His revealed written truths as led by the Holy Spirit.

Brother James M. Hite
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SILVER AND GOLD HAVE I NONE But Such As I Have I Give To Thee

Dora Spurgeon

Today the people are doing anything and everything for silver

and gold, and are not striving for the true riches of heaven which would be of far more value than silver and gold. When we think what the true Christian has which is worth far more than silver and gold; we do need some of it to get along in the world, but the world is dying for the true riches which the Lord is offering so freely.

Jesus said all power is given unto me in heaven and on earth. Yet he walked among men as the poorest of them and was giving to those in need the thing they were most in need of. He fed the people, healed the sick, raised the dead and taught the way of salvation and most of all was willing to die for all. I am so glad the grave could not hold him. The apostles, Peter and John, when they went to the temple and saw the lame man, he was expecting something from them and I wonder what he thought when they said silver and gold have I none, but such as I have give I thee, and took him by the hand and he was healed. We may not have that gift yet, if we use such as we have to his glory that is all he asks of us. He does not bless us all with these earthly things and he says we must be careful and not set our heart on those things which can not be taken away from us.

We will be happier than those who have all the things in this life they want, or do they ever have all they want? The more they get the more they want. May it not be so with us.

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Issue of the Bible Monitor

MODERN DAY "PROVERBS"

Romans 8:16-17, "...we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ;..."

In the Old Testament there are many "families" listed with many generations. In the New there are few mentioned. We are now individuals collectively forming the Church on this earth and are one family.

As a child I memorized Psalm 100:5, "For the LORD is good; his mercy is everlasting; and his truth endureth to all generations."

*We may discover "facts" that we see as "truths" but it should

not be our place to judge. For there is but one all knowing God.

*We may question why we were “judged” for our actions and others hide their truth. Although two wrongs do not make it right.

*By passing judgment we may actually place “stumbling” blocks in front of another’s path to Faith.

*We often impose a hurt so deep it may not heal. By making them feel unworthy we discourage them and stunt their spiritual growth.

*We judge too often from outward appearances because we do not learn what is in their Heart.

*We do not approve of modern hairstyles or worldly dress but a wolf can very easily hide in a sheepskin.

*Give thought to your “criticisms” until the face you see in the mirror is faultless.

*I once heard it said, “That when one is pointing a finger at another, three are pointed back at oneself.”

*How often have we been wrong but failed to ask forgiveness because it is difficult to face our own faults, so much easier to just not bring it up?

*We find divorce to be unacceptable and yet we have divorce in our “immediate” families.

*If there be conflict between two individuals, there is conflict in the church, the community, and the world.

*We go to church on Sunday (maybe to weekly Bible study too) but during the week we must still bear testament of our God.

John 3:16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

*It is hurtful that some cannot see that human failure is just that...we have all sinned but through Christ Our Savior and the Love of Our God we can have everlasting Life.

Some thoughts respectively submitted by
Ellen Strayer-Leach

THE GREAT COMMISSION

Howard Surbey

(Matt. 28:19-20.) “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” Praise the Lord for a church which believes and aims to practice the great teachings in this text. Notice the latter part if he is with us always, even unto the end then he will be with us after the end also.

Dear reader, if he is not with you at the end you cannot expect him to be with you after the end. The fourteenth chapter of John is a good chapter to picture the unity in purpose and deeds between the Father, Son, Holy Ghost and believers.

I wonder if we do not come short in at least two words of this great text, namely “Go, Teach”? Why are these so important? (Rom. 10:2-3) “For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” Are we following the text? Even in our own nation? Look around you and you may be surprised at the “Zeal of God” that is present. But how sad, “Not according to knowledge.” Now who is to blame, in a sense who is the hypocrite? The one who claims to be following God and does not know how, or the one who claims to be following the whole Gospel and does not “Go, Teach” as this text commands?

(Rom. 10:14) “How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?” The disciples were sent forth to serve with open word, open hearts and open hands.

(Luke 10:2) “Go your ways: behold, I send you forth as lambs among wolves.” I believe the field looks very much like this today which may be the reason why laborers are so few. Regardless of the poor opportunities these seventy returned with joy because of

the success they had.

The Lord has blessed us with religious liberty, freedom of speech and press, education facilities to understand and teach others the great plan of salvation and ways of transportation. (At least more convenient than these disciples had.) (Luke 10:2) "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into this harvest."

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BIBLE STORY

THE MIRACLE IN THE HOUSE OF CORNELIUS

Acts 10:19-48

Upon the housetop, Peter, the Jew, had a wonderful vision. God had said to him, "Don't call anything common or unclean that God has cleansed. Now there were three men outside the house, and the Holy Spirit told Peter that they had come to see him and that he should go down to meet them." The three men told Peter that a good man named Cornelius had been visited by an angel who told him to send to Joppa for a man named Peter. So Peter kept them at his house overnight and the next day they went to Caesarea, over thirty miles away. There were several of the Jewish brethren from Joppa who went along.

When they came to the house of Cornelius, he came out to meet them and fell down at Peter's feet to worship him, but Peter said, "Stand up, Cornelius, for I myself am a man." It was wrong to worship anyone but God. Then Peter explained how that it was unlawful for a Jew to keep company with a Gentile, but God through a vision had shown him that he shouldn't call any man common or unclean. Now that Jesus had died for the sins of the world, everyone should be given the opportunity to serve the Lord so that they could go to Heaven.

Cornelius explained to Peter how he had been praying to God and had been told to send for Peter. Now that Peter had come they

were all waiting to hear what he had to say.

Then Peter said a marvelous thing: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

While Peter was speaking, the Holy Ghost came upon all them which heard. The Jews that came with Peter were astonished because that the Gentiles were also given the Holy Spirit. These Gentile people began to speak in other languages and praise God just like it happened on the day of Pentecost to the Jews who believed in Jesus there.

Then Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And Peter commanded them to be baptized in the name of the Lord.

Aren't you glad that Jesus died for everyone, and that if we live for Him, He will give us everlasting life?

Brother Rudy Cover

THE BEATITUDES

S. N. McCann

THEIRS IS THE KINGDOM OF HEAVEN: ORGANIZATION.

"Blessed are the poor in Spirit: for theirs is the kingdom of heaven."

The Kingdom of Heaven is not only a state, a condition, but it is more. It is a spiritual organization. It not only gets into God's child, but he gets into it. It is possible to get into the Kingdom of Heaven without its getting into the heart, as is illustrated by the parable of the net. A man who gets into the Kingdom of Heaven without its getting into him is only a nominal professor of religion. He is not a part of the mystical body of Christ, not a part of the bride, the Lamb's wife. It is evident from the parable of the net that all who are in the Kingdom of Heaven are not saved. There are many who will be counted bad when the separating time comes. The Kingdom of Heaven, as a spiritual organization, contains both saved and unsaved people. This same truth is illustrated in the parable of the

ten virgins. Only half are ready when the test comes. The parable of the tares seems to teach the same lesson. The Kingdom of Heaven contains loyal and disloyal subjects.

The Kingdom of Heaven and the church here seem to be the same spiritual body. The church contains both saved and unsaved members. The Kingdom of Heaven as well as the church, as a divine organization, is perfect, but it is both human and divine. On the human side it is imperfect and faulty. Because of its human side, it contains bad fish, foolish virgins and tares. Because of its divine side, it contains good fish, wise virgins, and wheat. The bride, the Lamb's wife, seems to be composed of the saved ones only. They are the ones into whom the Kingdom of Heaven has entered, the ones to whom the Kingdom of Heaven is righteousness and peace and joy in the Holy Ghost. The mystical body of Christ corresponds to the bride, the Lamb's wife, and not to the church or the Kingdom of Heaven. The mystical body of Christ contains the saved, the sanctified, and these only.

The Kingdom of Heaven as a state of being is very much more important than the Kingdom of Heaven as an organization, or church. A man cannot get into the Kingdom of Heaven state of being except he be born of water, and of the spirit, but he can get into the Kingdom of Heaven, an organization, by the mere ceremony of baptism. St. John 3:3-5. There are too many people that put more stress upon the organization than they do upon the thought of a new creature. It is the state of being that should most concern a convert. Whether the Kingdom of Heaven gets into him and makes him a fit subject for Christ to reign over, and the Holy Spirit to reign in, should be the first consideration. When men get into the Kingdom of Heaven state of being, and get the Kingdom of Heaven into them, it will not be hard for them to be one in reference to the Kingdom of Heaven, an organization. Christ's prayer for the oneness of his people will never be realized until the Christian world lays more stress upon the Kingdom of Heaven as a condition.

Christ in organizing his church surely meant that church to represent the Kingdom of Heaven, an organization, here upon earth. I have tried hard to find a parable or a teaching that will justify organizations instead of an organization for the Kingdom of Heaven,

but I cannot do so. I have tried hard to make the Kingdom of Heaven, as an organization, mean something else than the church, but I cannot do that. If the Kingdom of Heaven is an organization, a church here on earth, with Christ as its King, as its Lord and Master, where is that church, where is that people? God must have a people somewhere that represents what Christ and the apostles established in the world. If a man gets the Kingdom of Heaven into him, will he make an effort to get into the Kingdom of Heaven as organized by Jesus? Will he be satisfied until he gets into the Kingdom of Heaven, an organization? Will a man be satisfied with an organization if he can get nearer to Christ's teaching somewhere else?

No man can say Jesus is Lord but by the Holy Spirit. I Cor. 12:3. If a man can say that Jesus is Lord by the Holy Spirit, he will seek first the Kingdom of Heaven and its righteousness; he will not be cut out of the Kingdom of Heaven because he refuses to do what Jesus says. Matt. 6:33; 7:21. If a man says Jesus is Lord from education, from policy, or from any other cause than real conviction by the Holy Ghost, he is apt to say "Lord, Lord," without being able to enter the Kingdom of Heaven. Matt. 7:21.

The entering into the Kingdom of Heaven is sometimes used in reference to the future state of bliss, the final victory over the flesh, the world, and the devil. The parable of the pounds seems to be given to illustrate the final triumph. When life's work is done, Christ pictures the triumphant as coming and sitting down in the Kingdom of Heaven with Abraham, Isaac and Jacob. At that day the angels will gather out of the Kingdom of Heaven, or organization, all things that cause stumbling and that do iniquity. Luke 13:41. Paul urged upon the brethren in Achaia that the final triumph into the Kingdom of Heaven would be through many tribulations. Acts 14:22.

It is evident that all the glories of the blessed inheritance of the saints will never be fully realized until the final triumph. When God's children shall be clothed in their glorified bodies, and all things that do iniquity shall be taken out of the Kingdom of Heaven, then and not till then will they fully realize what they have and what they are.

"Blessed are the poor in spirit: for theirs is the kingdom of

heaven."

The Christian church as a body is not coextensive with the Kingdom of Heaven. The Kingdom of Heaven and the church coincide during this age. All who are truly in Christ are in the church and also in the Kingdom of Heaven. John 3:5.

A man may be nominally in the church without being in Christ. Such a one is not in the mystical body of Christ and not in the church, hence not in the Kingdom.

THE CHALLENGE OF WRITING

Luke 14:28, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"

Writing is hard work. It does not get easier as you get older. But writing is a lot like building. If you are building a house, you need a place to put it; you need materials; and you need the skill to make those materials into a house. If you are writing for the Lord, you need the Holy Scriptures; you need the Holy Spirit to help and teach you; you need a rudimentary understanding of English; and you need the desire to spread God's Word.

You do not necessarily need a talent for writing. A baby is not born walking or talking. These things are learned. Talents are developed. It takes a while to learn to play the guitar well. It also takes a while to learn to put your thoughts on paper. When our children were young and able to stand, we took their mind off the fear of walking by offering them something they wanted. We were far enough away that they had to take a couple of steps in order to get it. All of a sudden, they were walking! It did not hurt. There was no reason to fear. They got what they wanted. There was a satisfaction in the desire and the following through.

The Monitor needs writers and in our audience are people with the desire to write, but they do not know how to begin. Begin on your knees before God. If you have the desire you will be able to "walk and not faint." Pray hard, search for a topic, and follow the guidelines in the February issue. Most Christians have the tools

and the materials to build. Read the account of Jesus walking on water. Peter walked on water, also. Writing is not as hard as walking on water, but it takes the same trust in Jesus. Read it. Pray much, and then write.

Brother Lynn H. Miller

OBITUARIES

GRACE MILLER

Sister Grace W. Miller, 95, died Sunday, July 25, 2004 at Waterford Place Health Campus in Kokomo, Indiana.

She was born July 6, 1909 in Blair County, Pennsylvania, the daughter of Emanuel Gayer Koones and Nancy (Wisler) Koones. On November 26, 1936 she married Levi H. Miller at the home of Elder Peter Lorenz. He preceded her in death, September 13, 2002.

At the age of thirteen she was baptized into the Church of the Brethren. In her mid twenties she transferred her membership into the Plevna Dunkard Brethren Church, where she remained a faithful member and was active as long as she was able.

She was a loving mother and housewife. She loved to read the Bible and sing. She was well known at the home for going down the halls singing hymns. She enjoyed making and quilting quilts for her family and others.

She is survived by a son, Wayne Miller, Quinter, Kansas; daughter, Wilma Miller, Kokomo, Indiana; brothers-in-law, Henry and wife Pauline Miller, Kokomo, Indiana, Ezra Miller, Macon, Mississippi, Harvey and wife Gertrude Miller, Macon, Mississippi; sisters-in-law, Nona and husband Edwin Slabach, Kalona, Iowa, Ida and husband George Lane, Peoria, Illinois; five grandchildren, Dan and wife Darlene Chupp, Wesley and wife Michele Miller, Matthew Miller all of Quinter, Kansas, Don and wife Mabel Chupp, Cynthia and husband Nathan Keeny all of Woodward, Iowa; eighteen great-grandchildren; a special caregiver Kathy McBee; many nieces and nephews and a loving Church family.

In addition to her husband and parents she was preceded in

death by a daughter, Lois Ann Chupp, a daughter-in-law, Rebecca Miller, three brothers and four sisters.

Funeral services were at Plevna Dunkard Brethren Church with Elders Lloyd Lorenz and Robert Carpenter conducting the services July 28, 2004. Burial was in the Kendall Cemetery with Brother Wesley Miller presiding.

The family wishes to express their appreciation for the food, cards, many prayers and acts of kindness during our time of sorrow. May God richly bless you all.

HELEN N. SWEITZER

In Loving Memory

Don't grieve for me, for now I'm free,
I'm following the path God's laid you see.
I took his hand when I heard him call,
I turned my back and left it all.
I could not stay another day,
To laugh, to love, to work, to play.
Tasks left undone must stay that way,
I found that peace at the close of the day.
If my parting has left a void,
Then fill it with remembered joys.
A friendship shared, a laugh, a kiss,
Oh yes, those things I too will miss.
Be not burdened with times of sorrow,
I wish you the sunshine of tomorrow.
My life's been full, I savored much,
Good friends, good times, a loved one's touch.
Perhaps my time seems all too brief,
Don't lengthen it now with undue grief.
Lift up your heart and peace to thee,
God wanted me now. He set me free.

Helen N. Sweitzer, born January 23, 1917, died January 9, 2004. On January 25, 1936 she married Harry E. Sweitzer. He died May 27, 1976. They had three daughters; Blanche Eberly, 124 Blantz Road, Lititz, Pennsylvania; Goldie Sweitzer, 1810 E. Mayberry Road, Westminister, Maryland; Sarah Musselman, 1825 White Hall Road, Littlestown, Pennsylvania. Helen had eight grandchildren and seventeen great-grandchildren to enjoy. She was a homemaker and worked thirty years in a sewing factory. She was a member of the Walnut Grove Dunkard Brethren Church.

Services were in the Shrewsbury Dunkard Brethren Church with Elder Marlin D. Marks and Elder Ray Stuber officiating. She was buried in the Shrewsbury Dunkard Brethren Church Cemetery, Shrewsbury, Pennsylvania.

The Broken Chain

We little knew that morning that God was going to call your name.

In life we loved you dearly; in death we do the same.

It broke our hearts to lose you; you did not go alone,

For part of us went with you the day God called you home.

You left us peaceful memories; your love is still our guide,

And though we cannot see you, you are always at our side.

Our family chain is broken, and nothing seems the same,

But as God calls us one by one, the chain will link again.

The family wishes to thank the Waynesboro Church for the lovely flowers, the Shrewsbury Church for being there and the support they gave us in our hour of need. Also thanks for the prayers and cards.

The Family

MARRIAGE

HEISEY-ST. JOHN

Sis. Myra J. Heisey, daughter of Bro. Paul and Sis. Dianne Heisey and Bro. Andrew V. St. John, son of Bro. David and Sis. Becky St.

John were united in marriage on June 19, 2004, at the home of Bro. Edwin and Mattie St. John. Their address will be 15952 County Rd. 16, Pioneer, OH 43554

NEWS ITEMS

MINISTERIAL LIST CHANGE

The new address of Bro. David Skiles is 6354 Galway Road, Rio Rancho, New Mexico, 87144. His new telephone number is 505-771-2973.

DEACON'S LIST CHANGE

The new address of Bro. Duane Priest is 6350 Galway Road, Rio Rancho, New Mexico, 87144.

LEADERSHIP CONFERENCE

The 2004 Leadership Conference will be held, Lord willing, at the Bethel, Pennsylvania Congregation, November 12 and 13. All officials of the Dunkard Brethren Church are invited to attend and participate in this meeting.

The Church House is located on Route 419, five miles east of Bethel, which is one mile south of Interstate 78, Rehrersburg Exit 17. The Church and the school are located together. The telephone number is 717-933-5510.

Please contact either Brother Donald Burkholder, 5153B Rt 419, Womelsdorf, PA 19567, phone (610) 589-2397 or Brother Daniel Noecker Jr., 3440 Sweet Arrow Lake Road, Pine Grove, PA 17963, phone (570) 345-6784 for lodging reservations.

There will be evening preaching services as well as other planned activities. Please, make your reservations as early as possible to help the congregation in their preparations.

WEST FULTON, OHIO

The West Fulton Congregation is looking forward to their revivals the week of September 12 through 19. Bro. Phil Gish from the Englewood Congregation is to be the evangelist. Evening services to begin at 7:30, Sunday morning at 9:30 and evening at 7:00. Please pray for these services. All are cordially invited to attend

and worship with us.

Sister Diane Heisey, Cor.

WALNUT GROVE, MARYLAND

The Walnut Grove Congregation plans, Lord willing, to have a revival meeting starting September 26 through Sunday, September 30. Your presence would be an encouragement. If you can't come, remember us in prayer. Brother Len Wertz will be bringing the Lord's messages to us.

Sister Dorothy Nell, Cor.

GRANDVIEW, MISSOURI

The Grandview, Missouri Congregation plans a series of revival meetings, October 10 through 17, with Brother Tom St. John as evangelist. Services on Saturday, October 16, starting at 11:00 A.M. Lovefeast service at 6:00 P.M. We would appreciate your prayers for these services that souls might be saved and we might be renewed in Christ. Come and praise the Lord with us.

Sister Jolene Andrews, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR NOVEMBER 2004

Nov. 7 – Good in the Worst of Men and Evil in the Best – Eccl. 7:15-29

1. Is Solomon writing about acquiring an excessive state of righteousness, or a vain approach to serving God, which is rooted in wrong motives?

2. According to v. 21, how should we respond to others who speak evil about us, and according to v. 22, why should we already know?

Nov. 14 – The Sovereignty of the King and of God – Eccl. 8:1-17

1. What are the benefits of keeping the commandment of the ruler?
2. If God is in control of our destiny, and the same things happen to the just and the wicked, what does it matter how we live our life?

Nov. 21 – THANKSGIVING – Proverbs 3:13-35

1. Where is true happiness found, and to what does it compare?
2. Do we live in a generation that scorns the things of God, and therefore have become very ungrateful?

Nov. 28 – It Rains Upon the Just and Unjust – Eccl. 9:1-18

1. Is it good to set goals, work hard to accomplish them, and then enjoy the fruit of our hands?
2. Do you think that God is unjust if unbelievers prosper while we struggle and our wisdom is despised?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR NOVEMBER 2004

Nov. 7 – Honor of Parents – Eph. 6:1-3; Ex. 20:12; Pro. 1:8; Luke 2:51; John 19:26-27; Phil. 4:6-7

1. Does the promise attached to the command to honor thy father and mother guarantee long life, or does it simply refer to Israel as a nation maintaining possession of the land?

2. There comes a time in a child's life when he or she begins to gain a level of independence. Is there ever a time when they no longer need to listen to their parents?

Nov. 14 – Our Friendships – I Sam. 20:1-42

1. Intimate friendships must begin somewhere. So how do we begin with someone who is a total stranger to us?
2. It seems that Jonathan visualized character achievement, and even a sense of destiny for David. Does this in any way apply to our friendships?

Nov. 21 – Thanksgiving – Psalm 92:1-2; I Chr. 16:8-12; Eph. 5:19-20

1. Why do we fail to give thanks and sing praises to the Lord when He has blessed us so much?
2. What is the reason for speaking to others about God's wondrous works, loving kindness, and faithfulness? Why should we speak to ourselves about these things?

Nov. 28 – Our Duty – Rom. 12:1-21

1. If we are naturally a very gifted person, will they automatically become spiritual gifts when we become a Christian?
2. What will happen to gifts if "love without dissimulation" is not the ruling force in our lives?

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BIBLE MONITOR

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NOVEMBER, 2004

NO. 11

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WE THANK THEE, O GOD

We thank Thee, O God, for the gifts Thou hast giv'n,
The blessings Thy love hath bestowed;
Thy goodness and mercy our tongues would recite,
And publish Thy praises abroad.

We thank Thee for life, that mysterious gift,
How strange, how elusive, how sweet!
For being created and quickened by Thee,
With powers so wondrous replete.

We thank Thee for love, that most wonderful gift,
For friendships and fellowships dear;
For all the enjoyment and pleasures they yield,
For home with its gladness and cheer.

We thank thee for Him, - "Thy unspeakable gift,"
Without whom all others were vain;
For Jesus, our Light, our Salvation, our All,
Our Hope till His coming again.

-T. O. Chisholm

THANKFUL FOR YOU

When the Apostle Paul wrote his epistles to various churches, he usually included a rather lengthy greeting. This greeting is unfamiliar to us for we are used to just a word of greeting, then quickly into the body of the letter. E-mails tend to have even briefer greetings. In the past lengthy greetings were common.

Paul saw himself as the Spiritual father of the people to whom he was writing. He was interested in their well-being. He cared about their daily struggles. He was especially interested in their Spiritual struggles. He wanted them to find their strength for facing adversities of life in the Lord. In a day of persecution, isolation and opposition, he wanted his readers to feel his concern for them.

Because of his concern for fellow believers in the various churches spread throughout the Mediterranean world, he often expressed his thankfulness for them. He was thankful that they had believed the Truth of the Gospel. He was thankful that they had chosen to be Christians although that was an unpopular and often dangerous choice. He was thankful they were willing to follow in the ways of the Lord as he had taught them through his preaching, example and letters. He was thankful for their watchful care for him. He was thankful when there were victories to celebrate. He was also thankful as they became dedicated in the living of their Christian lives. He was thankful that God in His calling and purposes had raised up others to believe and follow so

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there would continue to be a people to worship and honor Him. He could be thankful that the power of the gospel was not bound even though there were many difficult situations. He was thankful for a people willing to follow even though their backgrounds were not especially promising at first.

Paul had learned that people are more important than possessions. We have a tendency to offer our thanks for possessions or those things we enjoy in life. God has provided many blessings that are physical and material in our lives. For these we should be thankful. It is only right that we express our thanks for these blessings, but how often do we think of others and give thanks for them?

Can we express our thanks for the presence and faith of other believers? Are we thankful that there are others who share the saving power of the Gospel? Can we think beyond our own situation to the needs of others? Can we be thankful when others do make the fateful choice to accept Christ as their Savior? Can we be thankful for the fact of salvation within their lives, not just as an additional member of the Church? Are we thrilled to see the change that comes in a life dedicated to serving God? Do we rejoice when a life formerly lived for self, sin and Satan becomes a life lived for God, Christ and others? Do we rejoice when we see lives dedicated to the obedience and promotion of the Word of God? Our answers to these questions may be a gauge of our thankfulness for others.

Thankfulness for others is emphasized other ways in the New Testament than just in Paul's greetings. Another emphasis is found in the ordinances of the church. We have been given a number of activities to be done, which have a Spiritual meaning beyond the activity itself. All of these ordinances demand participation of more than one person. They include the need for others for the activity to have the meaning God intended. Feet washing demands at least two people to accomplish it. The Lord's Supper speaks of a common meal eaten together by a number of people. The communion by definition means a union among many. These ordinances as well as baptism and the anointing require there be more than one person. We should be thankful for fellow believers with whom we can enjoy these Spiritual highlights.

The ministry in its ideal form is another source of thankfulness among believers. The free, plural ministry requires the efforts of various ones in fulfilling their part of the ministry. The congregation should be thankful for the teaching, counsel and leadership of the ministry.

The deacons' work of service within the congregation should give rise to thankfulness amongst the members. Without the labors and efforts of the deacons, the congregation would be much less able to accomplish her service for the Lord.

Our fellowship within the Church should increase our thankfulness for each other. We can have a special relationship with God on an individual basis, but together we have a relationship as the children of God. If related, than we should be thankful for each other.

Thanksgiving is soon here, are we thankful not only for our possessions, but also for the other believers who touch our lives?

M. C. Cook

THE SIN OF INGRATITUDE

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, **unthankful**, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those who are good, Traitors, heady, high minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." II Timothy 3:1-5

The Bible speaks of the sin of ingratitude as unthankfulness. Most of us would not think of putting this in the same category as blasphemy or even the "lesser" transgressions listed in the selected verses. In fact most of us would probably be reluctant to call ingratitude a sin. At the worst we would probably label it a weakness of our human nature.

It seems the more an individual has, in all too many instances, the less thankful they are. Many who can afford elegant homes

with sufficient land along with more than one vehicle and perhaps a boat or other recreational luxuries are often those who complain bitterly about the poor wages they are paid. At the same time other individuals are thanking God for their literal "daily bread."

The vast majority of Americans complain about the taxes they have to pay. We would imagine this would be true in some other countries as well. It is true that much of our tax money is spent on frivolous and even senseless endeavors. But we forget to be thankful for the many benefits we receive from our tax payments. Without getting into the discussion as to whether or not Christians should accept government aid, many of us should be thankful for the monthly Social Security check we receive.

Likewise, the discussion of police protection and perhaps even more so the country's military brings into perspective our understanding of the Biblical doctrine of nonresistance. But even so we do not think it is inconsistent to be thankful for the protection we have in this country. In I Timothy 2:1-2 we are instructed, "I exhort therefore, that, first of all, supplications, prayers, intercessions, **and giving of thanks**, be made for all men; **For kings, and for all who are in authority**; that we may lead a quiet and peaceable life in all godliness and honesty."

In the same line of thought we should be thankful for the freedom we enjoy. It is true that it appears that more and more of our religious freedoms are being questioned in the courts of our land. But when we compare this with many other countries where Christianity is either completely outlawed or at best subject to severe persecution we have much to be thankful for! While we do not believe Christians should be involved in the political arena, we do not think it inconsistent to be thankful that we are not ruled by a political despot. While we are dismayed to read that the two prominent political parties in America are heavily financed by the liquor and gambling industries and lesser known political parties who oppose these evils are not even allowed on most state ballots, we are thankful that thus far no political party has forced individuals to partake of evil condemned in Holy Scripture, although some have upheld such.

Ingratitude has led to more serious actions. The lack of thankfulness for wages received has led to employees striking against their employers. When such actions result in even greater losses, which is many times the case, many employees become even more bitter and sometimes do not give their best efforts to the work required of them. The result of this is then often a hardship on the company which many times results in a loss of jobs. This vicious cycle is often an ongoing tragedy which many times was originally precipitated by the lack of gratitude for the monetary worth of manual labor by the companies.

Violent crimes are many times a result of someone not being thankful for their station in life. This can cause harboring resentment for others or coveting what others have that they lack. Family breakups are often a result of a failure to be thankful for the life partner that once was loved and desired. Abortion is a result of being unthankful for the opportunity to bring a new life into the world. Even if a child is unwanted for "legitimate" reasons many couples would be thankful to adopt large numbers of these children.

The greatest sin of ingratitude is against God Himself. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;" (Ephesians 5:20), may not always seem like an easy task. In order to do this we must be fully persuaded that God desires the best for us in all situations. We must believe that He is sovereign in all His actions completely infallible and knowledgeable of final results. We must be thankful enough to desire to be faithful to His commands found in His Holy Word.

To disdain thankfulness for the death of Jesus Christ on the cruel cross of Calvary is to bring eternal damnation upon one's soul. Heaven will be eternal gratitude. Hell will be eternal regret for a lack of thankfulness. Will you solemnly search your heart for thankfulness?

Brother James M. Hite
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AMAZING AFRICA

We just returned from two weeks at the Mission in Africa and thought I would share a few thoughts with you.

Amazing countryside. The mission is in the mountains. The elevation is somewhere around 7,000 feet. The mountain scenery is beautiful. The roads wind right around the mountains and the view is spectacular. It seems you can see for miles. As you look down in the valleys, the countryside is a patchwork of small fields. There are lots of flowers blooming which adds to the beauty. God certainly created some amazing countryside over there. "Thy righteousness is like the great mountains..." Psalm 36:6

Amazing weather. They are close to the equator, so their days are almost twelve hours of daylight and twelve hours of dark the year around. This is their winter and it is the upper 50's at night and 70-75 during the daytime. It is also their rainy season. It is sunny and beautiful every morning. Early afternoon, it clouds up a little with a little breeze. If it is going to rain that day, it will rain in the afternoon. One day when we went to Chesubet, it rained hard and hailed while we were eating lunch and made slippery going when we walked back to our vehicle. "...Let us fear the Lord our God, that giveth rain...in his season."

Amazing roads. We thought Missouri roads were bad! We are much more thankful for our road system now and for the surface of the roads. Their main roads are paved, but some of them seem like the paving was done years ago and never resurfaced. They are very bumpy and full of potholes. The ones in the bigger cities are not too bad, but you do not have to go far until they are very bad again. Riding in the back of the Land Cruiser was a real challenge to keep your seat. The farther out you get the worse the roads. The ones to the member's houses are dirt and are very badly washed out. It is a challenge even for the Cruiser to get down them. At a couple of the congregations, you can not drive close to the church building. You have to park and then walk. In the town close to the mission, the main road looks like it was paved fifty years ago and never maintained at all. The pavement is all broken up and the road is mostly dirt.

The main form of transportation for the natives is walking. They walk along both sides of the road. There are also bicycles going down the edge of the road. Along in the grassy areas beside the road, cows, sheep and goats are grazing with one or two children watching them. The sides of the road are a beehive of activity. There are few cars out away from the towns and the traffic on the roads is mostly trucks, busses and taxis with a few SUVs thrown in. "...Go out into the highways...and compel them to come in, that my house may be filled." Luke 14:23

Amazing people. The people were all so glad to see us and were very warm and welcoming. Every one wants to shake your hand and welcome you. The little children along the streets would wave and shout, "How are you?" The ones who attend church all seem to be very enthusiastic and interested. They have good questions in Bible Study and seem to be seeking the Lord. They all seem to be very good at singing and sing with lots of gusto. "Serve the Lord with gladness: come before his presence with singing." Psalm 100:2

They are very poor, but if you go to their house, they always want to serve you something to eat, usually chai and bread, but maybe only chai. Chai is hot, sweet tea with milk in it. Most all the natives drink it. We ate a meal at two of the congregations and it was red beans and rice. One of the congregations had a small pan of stewed lamb to go with it. "Be kindly affectioned one to another with brotherly love,...given to hospitality,..." Romans 12:10a, 13b

They are all very clean even though they have no running water. Most natives wash their clothes in the river which is not very clean. They also drink the river water if there is no other source. Some get water at the mission for drinking, but the well there does not have enough water for all who need it. They can also buy water in town. They also catch water off of their roofs during the rainy season. None of the natives have electricity. Their possessions are very sparse, yet they all seem to be happy. "...for I have learned, in whatsoever state I am, therewith to be content." Philippians 4:11

The preaching by the ministry seems to be very sound. The ministers at the mission congregation are Hosea, Gilbert and James. They have an interesting cadence with the minister preaching in

Swahili and the interpreter translating to English. Brother Gilbert preaches in English and someone translates to Swahili. Their sermons last at least an hour and possibly longer. Sunday morning services usually last three to four hours. After services, everyone files out while they are singing. The first two people greet each other and then form a line with each one greeting the others as they come out and then they join the line. No one misses greeting all the others. It is a nice way to be sure to speak to everyone there. "Let brotherly love continue." Hebrews 13:1

We came to love all of them while we were there. It was hard for us to leave them and they all wanted us to stay longer. It was good for us to get a glimpse of how they live and how little they need to be happy in the Lord. The Lord has surely blessed us abundantly in this country. "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us." Psalm 67:5-6

Sister Jolene Andrews

ON TOP OF MT. SONDANY

We were getting rather discouraged with the decline of interest of our youth here at the Makutano congregation. So after some thought and discussion, Brother Hosea decided a three day hike would be good for them. He planned a hike up one of the mountains down close to the Ortum church.

A few days before we were supposed to leave, every time I met any of our youth I would ask them and encourage them to go on the trip. It just seemed like very few of them were really excited about it. Hosea wanted everyone that was going to stay at the mission Wednesday evening, so we could leave early Thursday. I was very surprised to see how many of them showed up here Wednesday evening. All of the girls stayed up at Ray's house, and the guys stayed in the guest house and a few in our house. The morning came fast, and we were all excited about heading toward Ortum. Little did we know what all this trip held for us.

It looked impossible to get everyone into the van, since there were around twenty five of us here, but we made it! On the way

down, the youth began singing praise songs to the Lord. They really sang, and I think it was a way they were showing their happiness about the events that were about to take place.

We reached Ortum, and as I looked at the Mountain that we were about to climb, I began to feel very weak and out of energy! I was beginning to wish we would have just kept on driving, and let the youth keep singing!! Hosea had warned us about the difficult climb ahead of us, and also told us that when we were out of strength to call on God to help us. So, I thought about his words, and tried not to let the height of the mountain get to me before even starting.

We spent about an hour and a half in Ortum getting some last minute things, and also there were three youth from the Ortum congregation that went along with us. We had prayer before leaving, and then headed toward the mountain.

It took us a little under seven hours of climbing until we reached the place where we were going to spend our nights. The climb was long and tough but all except for one girl who was having health problems, made it to the top. For me the climb was an encouragement though, as we all became tired we would take many breaks to rest. I thought that it helped us to know everyone a little better when we got to the top. The place where we stayed was a school. Hosea went and asked the teachers if it would be possible for us to use their kitchen for our cooking, and also their yard to set up our tents. They were very helpful and said that since school was out on break that it would be no problem for us to use their compound. So a few of the guys set up the tents and Hosea and a few of us went to look for food.

There was a little town (they call it a center) on the other side of the valley. It was about a ten minute walk so we went to see what we could buy there. We needed meat and there was a man there who was willing to sell Hosea a sheep. So he bought a live sheep and we also got some milk for chai (tea) and some maize ground for ugali. After we got back to the school, some of us guys butchered the sheep and the girls started the other cooking. We had a very delicious meal of sheep and Ugali at about 9:00 that night. We were all tired, so we had devotions and Hosea told us our sleeping arrangements then we went to bed. I don't think anyone slept real

good that night because it was fairly cool, but it still was a good night of relaxing!!

On Friday we got up and had devotions and Hosea shared with us that he wanted us to take the day seriously. The theme scripture was II Timothy 2:22, where Paul says, "Flee also youthful lusts; but follow after righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." So he said that he wanted us to think on that verse, and also talk about it while we were in small groups throughout the day.

Hosea had ordered thirty chapati to have with chai Friday morning for breakfast and they were supposed to be ready at 8:00. So Jackson and I went to get that from the center. When we got there, there was only two guys around the center, and neither of them was the guy we needed. I guess I could say that I was not too surprised. There is no hurry in Kenya!! They told us that they could have thirty made in half an hour. So we walked back and told Hosea that it would be a while, and then went back to wait on them. I think it ended up being a little over an hour until they got them made for us. We got back and had chai and chapati, and then headed out for a hike.

We walked a while and saw a lot of beautiful country. It was a blessing to be in God's creation and also with a wonderful group of young people. Hosea had told Jonathan and me the night before to be prepared to share something with the youth sometime. As we were walking Friday, we came to a nice grass covered hill, and he decided it would be a good spot to spend some time. We sat down on the hillside, sang a few songs, and Hosea talked for a while. Then he said that Jonathan would have the first teaching. So Jonathan talked some on the theme, that of youthful lusts. Hosea also talked a lot about the different things that can be included in that subject. The youth really had a lot of questions and interest on that topic. I think that their minds had definitely been thinking about it that day. We had been there about two hours and it started to rain. So we all ran to the nearest little round Pokot house and piled in. We sang a couple of songs and then Hosea told me to go ahead with whatever I had. I talked to them about the importance of their souls, and encouraged them not to give them up. When we were

finished there, we had prayer, and headed back toward the school.

Part way back, Hosea stopped us again and began talking to us about marriage. He talked about the importance of having a Godly marriage, and the blessings that we can receive from that. We were there about an hour, and God sent rain again! We were not too far from camp, so we just went the rest of the way. It was getting late, so Hosea told us to start preparing things for supper. We had another good meal of Ugali and sheep then went to bed.

We got a fairly early start Saturday morning. As the girls were making chai, Hosea asked me if I would go see if they had any chapati ready that I could get right away. So I walked over to the center and I talked to the few men there. I was only expecting them to have at the most ten, but they all went into their little shops and brought what they had, and I ended up with twenty-seven!! The Lord was watching out for us!! I had one last cup of chai with the fellows there at the center, and they got to talking to me about our church. They really wanted the youth to come and sing, and spend some time with them before we left, but I told them that I did not think that was possible that day. They really talked to me, and seemed interested about our church, and our people. They would not even let me pay for my cup of chai that morning!! I still think about those men up there on that mountain a lot, who seemed to have a hunger to know about Christ. I'm glad that they enjoyed our youth group and I hope we were all a good light to them. So we packed up and headed down.

It was going good and then Hosea found another spot to sit and finish his talk on the Christian marriage. So we sat for about two hours and had a very good lesson. It was a little humorous at times, but there was also a good lesson in it. I know we all learned a lot. We then went the rest of the way to Ortum, and it was really good to reach there.

The whole trip was a real blessing to me, and I believe to everyone who was privileged to experience it. I think it was a trip that the youth here needed to grow more in Christ, and to grow closer together. I feel like I know the youth here a lot better than I did before. I hope that they will not soon forget the experience they had up on that mountain, and how we were challenged. On the drive home

from Ortum, they sang almost the whole hour home. They were definitely singing with their whole hearts and it was obvious to me that they had joy in their hearts.

The youth as well as the church here needs our continued prayers. I hope that the joys of the spiritual "mountain tops" that we may experience do not soon fade in our Christian lives, but that we may always seek to have a "fire" for the Lord.

Your Brother in Christ,
Brother Justin Meyers

A MOUNTAIN TOP EXPERIENCE

It was Wednesday evening, September 1, and we were praising the Lord in song in the weekly Prayer Meeting. Bro. Hosea then led the devotions and established what would be our theme for our youth trip the next three days: Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; through they be red like crimson, they shall be as wool." and II Timothy 2:22, "Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart." He challenged us to flee youthful lusts which Satan brings to us.

Bro. Hosea had planned a youth trip to Mt. Sondany down at Ortum. Our youth have been struggling lately and he wanted to get them away, challenge them, and encourage them in the Lord. So all the youth who were willing to go, came and slept at the mission Wednesday night, to enable us to leave early Thursday morning on our three day trip.

We all got up early and left the mission about 6:15 A.M. Bro. Ray took us to Ortum and dropped us off. There were twenty-three of us and soon after we left the mission, the youth started singing and continued on until Ortum. It was wonderful singing! We reached Ortum and met four from Ortum Church who were going with us. After buying a few things in town and prayer, we started our journey to the top of Mt. Sondany!

As we began our journey everyone was excited about what lay

ahead. At the beginning, the way wasn't hard, but when we began the real climb, it changed to a steeper, harder climb in many areas. I was at the rear talking to Bro. Hosea, when one girl began to be very tired and go very slowly. Soon she could not go any farther and turned back. As we continued our climb, I was made to think about how our trip up the mountain was a lot like the Christian walk. As we start our Christian life, we are excited about our new life and we have an upbeat step. But when we meet hardships, some decide that the Christian walk is too hard and not worth it and turn back. Some become very discouraged and become stagnant. But as I continued to climb, I had to think about the goal we were aiming for – the top of the mountain. When we started, I had committed myself to reaching the top to see the beauty that it held. Also, in the Christian life, we must commit ourselves to reaching the top – that we may behold the beauty and glory that is awaiting us there. To see our Saviour and the glory of heaven – that, my friend, should be enough to keep us pressing on in the Christian life.

When we reached the top, we rested for a little, but our journey was not over yet! We then hiked about the mountain top, enjoying the beautiful views and the easier walking. We finally reached our goal for the day when we reached a school that is on top of the mountain. Hosea asked them if we could spend the night there at their school and use their kitchen. They said that would be fine. We all rested for a while, then some worked on getting firewood for cooking, some went for water, and some of us went to a nearby town center to buy supplies for cooking supper. Hosea bought a sheep, so we had part of that, along with ugali and chai for supper. After supper, we had a short time of devotions. Bro. Hosea challenged the youth to take this trip seriously, not to joke around, but to get serious with God.

After devotions, as breakfast was being prepared, I took some time to study and see what God would have me share with the youth later in the day. Hosea had asked Justin and me the night before to share something that God gave us. After breakfast, we went on a hike around the hills. We came to a nice green hillside and stopped there. We sang a few songs, then Hosea asked me to

share what I had. I shared some on our theme of fleeing youthful lusts. They had many questions and I could see they had a desire to learn and to improve in this area. Just as we finished, it began to rain. We ran to a nearby house, where we were welcomed in. We sang a few songs and had prayer, then Hosea asked Justin to share what he had.

Justin shared a good and powerful challenge with the youth. He challenged them to watch for their souls, to make sure that their souls are headed in the direction of Heaven and not in the direction of hell. By the time he was finished, it had stopped raining, so we headed towards the school by a different route than we had come. We went a little way, then stopped and Hosea began to share with us about the Christian Marriage. He shared what marriage is and God's design and plan for marriage. He had not gone into it far when it started raining again. We all started running towards the school. It rained off and on the whole way back. We then began to prepare for supper. As we visited together while preparing supper, I was encouraged to hear the youth talking of what they had learned and how their focus was on God. After supper, we had devotions and then found a place to try to get some sleep.

Saturday morning, we had devotions and a time of prayer, breakfast, and then packed up and got ready to leave. We began our journey back down the mountain, going a different route than we had gone up. As we went, we talked about what we had learned and how we had been strengthened. Part way down, we stopped in a nice, grassy, shaded area and Bro. Hosea finished his lesson on marriage. There were many questions on what is right and wrong and what the proper way to do things is. We then continued the rest of the way down the mountain. When we reached Ortum, Ray was there to pick us up. We loaded up on the van and started home. Everyone was physically tired, but in our spirits, we were feeling good and soon the singing started. The singing was awesome and continued all the way home. When we arrived home, we went into the church and Bro. Hosea challenged us to not forget what we had learned, but to hold on to it and to use it to help us grow. We had a time of prayer to close our trip to Mt. Sondany.

As I think back on our Mountain Top Experience, I have many good memories. Memories of being in God's beautiful creation, memories of the good fellowship with the youth, and time spent studying and learning from God's Word. My hope and prayer is that the youth will remember what they learned and use it to help them grow in the Lord.

Please pray for the youth in Kenya that they would decide to live for the Lord and that they would be able to stand strong in the Lord when the temptations come to follow the lusts of youth.

God bless you,

Brother Jonathan D. Pifer

ALL SPEAK THE SAME THING

I Corinthians 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

At the risk of repeating ourselves, we wish to "...stir up our pure minds by way of remembrance." (II Peter 3:1) Elder A. G. Fahnstock told the story of the little child lost in the wheat field, and how, in desperation at the lateness of the hour, all the rescuers, who had up until then searched in a disorganized way, finally joined hands and walked across the field. They found the child, but he was dead. The moral of the story: "If we would only have joined hands before it was too late."

As Christians, God put us together. We are at fault for any division. Division not only causes confusion, but souls are lost as a result. Division destroys any organized effort to reach out with Jesus Christ. Division destroys credibility. People are not convinced of our nearness to God if we are divided. I Corinthians 3:3 tells us, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye yet carnal, and walk as men?" Carnality causes division. Carnality is of the devil. Romans 8:6 tells us, "...to be carnally minded is death; but to be spiritually minded is life and peace."

We are gathered together because of Jesus and what He did for us. What we do, ALL that we do, when we are gathered together, should be to His Name's honor and glory. We should be unified in the worship service, unified in the Bible Study, and unified in the Council Meeting. Our yea should be yea and our nay, nay. There should be no divisions among us.

If we expect to grow as a church, we have to be united in Jesus Christ. If we expect to reach out to other countries and we are united, God will provide the means and the people to perform the task. If we are children of God and we trust Him for our daily needs, can we trust Him likewise for the needs of the church? "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32) Do we believe these words? It would be hard to trust God if we do not believe everything He tells us. Another place it tells us, "But my God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19) Our experience so far in 2004 has been this: God supplies our need. Jesus said, in Matthew 21:21, "If ye have faith, and doubt not..." Mordecai said to Esther, as she went forth to challenge the King, "...and who knoweth whether thou art come to the kingdom for such a time?"

We need to join hands before it is too late. Your neighbors, as well as those across the sea, do not know Jesus. If we join hands it might be that we could save them.

Brother Lynn H. Miller

WITH THANKFUL HEARTS

L. W. Beery

With thankful hearts, O Lord, we come,
To praise Thy name in grateful song;
Accept the off'ring Lord, we bring,
And help us loud Thy praises sing.
We thank Thee, Lord, for daily food,
For plenteous store of earthly good;

For life, and health, we still possess,
With house and home so richly blest.
We thank Thee for this goodly land,
Where freedom reigns on every hand;
Do thou, O Lord, our country bless,
With heavenly peace and righteousness.
We thank Thee for Thy blessed Word,
That to our souls doth life afford;
Help us its message to receive,
And from the heart its truth believe.
May all the nations learn to know
The God of heaven and earth below;
And walk in light, and truth, and love,
And praise the Lord who reigns above.

As we come to you with this Thanksgiving number of the Monitor it is our hope and prayer that the words of this beautiful hymn may express the sentiment of the heart of each one who reads these lines. Due to the rich heritage that is ours from Godfearing ancestors, we in this nation, at this season of the year, turn our thoughts of thanks for what we are enjoying from the bountiful hand of our God.

In this hymn the poet calls our attention to the fact that our existence, our daily food, our possessions – all that we are, all that we have are but a bestowal from that great God that reigns in the heavens. In these dark days of war, destruction, turmoil and distress of nations, how few there are of our fellowbeings who recognize and ponder these facts.

Again, the poet points out to us the fact that life is not only a physical and temporal matter but that we are in possession of a soul which is begotten of God and which thrives upon the living Word of God. This is in harmony with the words of our Master, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In the light of this assertion as we ponder

upon the thoughts and activities of this generation in which we live we are made to marvel at how few of our fellowbeings there are who are conscious of this fact.

We rejoice, as the poet declares, for this "Goodly land" and all of its privileges and blessings. How much we have to be thankful for in this nation that many others have not. Friends, is it not true that we are enjoying these blessings because of Godfearing ancestors who were willing to make great sacrifices in order to live true to the Word of God and maintain their integrity in a world of sin? With the trend that our nation has taken we are wondering how long we will be permitted to enjoy the freedom and privileges that have been our heritage. If our nation continues to go down in degradation and sin will it not be because there are not enough people who are willing to make sufficient sacrifice to hold fast to the Word of God?

In view of the lamentable and serious condition existing may we not unite our prayers with that of the poet in behalf of our country that somehow the Lord may see fit to grant us a continuation of the good things that we have enjoyed so long and that instead of following the other nations into dictatorship, degradation and despair that our nation may by a mighty effort free itself of the clutches of satanic subtlety, bondage and oppression and by so doing bring a ray of hope to the other nations of the earth that they with us may more fully "learn to know the God of heaven and earth below; and walk in light, and truth, and love, and praise the Lord who reigns above."

May the Lord grant all His people grace to bear whatever may be our lot in these last days and strength to endure unto the end, and that when He shall come He shall find us in peace, in readiness to meet Him, and with thankful hearts.

Selected from the November 15, 1944
issue of the Bible Monitor

THE BEATITUDES

S. N. McCann

THEIRS IS THE KINGDOM OF HEAVEN

"Blessed are the poor in Spirit: for theirs is the kingdom of heaven."

In proportion as any loyal subject realizes that the kingdom in which he lives is his, just so far will he reverence the king, love, obey, and defend his laws. That Jesus is Head of the church, Lord and Master to every member of the church, King to every subject of the Kingdom of Heaven, cannot be questioned. A good king always looks out for the best interests of his subjects. His laws, regulations, restrictions, and privileges are all intended for their best and highest good. A loyal subject, realizing this, will love, defend and sustain every law of his king. This is clearly illustrated in the subjects of Britain. Though found in all parts of the world, they are loyal to the crown. They are very jealous of the good name of their king, and because of this they are ready to die in defense of his laws. To break a law of the kingdom is to offend every loyal British subject.

Is Jesus as King any less solicitous for his subjects' welfare than the best earthly king? He is more concerned and much more able to rule to the highest and purest good of every subject than any earthly sovereign. Jesus should be enthroned as King, as Lord and Master of our physical, mental and moral natures. If Jesus is enthroned in the physical man, the lusts of the flesh cannot control. There will be no room for fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like. Gal. 5:19. Jesus enthroned, and there will be no wish, no real desire to commit any of these gross evils. Self enthroned, and lust and pride, worldliness and greed of gain will rule the life and Jesus will be "Lord and Master," if at all, only in name. Jesus on the throne, and physical nature, brute lust, cannot rule the life. Whenever a man allows the physical to rule him, Christ is no King and the kingdom of Heaven cannot be claimed. The physical man must be converted, he must enthrone Christ, or there will be a great

conflict between profession and professor, a wide breach between preaching and practice. The body is sacred in God's sight and should be so regarded by every Christian. Any use of the body or any organ of the body that makes the man less efficient for real service, or that lowers the tone of real, pure and noble manhood, is not allowing Christ to be King of the physical man.

Jesus must not only rule the physical, but he must be enthroned in the mind also. The mind is the real man, because every man is rapidly becoming what he thinks. It is impossible to give evil a place in the mind and not very soon give it a place in the physical nature. If Christ is enthroned in the mind all the virtues of his life will tend to work themselves out into the practical, every-day life of the man. Jesus says, "From the heart (mind) come evil thoughts, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railings, pride, foolishness. All these evil things proceed within and defile the man." Mark 7:21-23.

There is danger of giving the flesh credit for much of the evil that is allowed to revel in the mind. Paul said he served the law of God with his mind, but with the flesh the law of sin. Rom. 7:25. In this service he kept the body under (I Cor. 9:27), which no man can do or ever has done when he allows sin to revel in his mind. Christ must be Lord and Master in the thought realm or he can never be in the physical realm. "As a man thinketh in his heart, so is he," is just as true now as it ever was. No man can be virtuous and hold unvirtuous thoughts. The thought realm must allow Christ to rule, or a Christian becomes like a whitened sepulcher, full of all uncleanness. Too many excuse themselves, saying they cannot help evil thoughts – excusing evil in the thought realm – but to all such Christ would say these are the sources of defilement. Enthrone Christ in the thoughts and your conflict with the flesh will always end in victory. A man must be low indeed if his mind is not master over the flesh. It is the evil mind that leads the flesh to sin in most cases rather than the flesh leading the mind. If the mind is converted and Christ is Lord and Master of it, there will be no failures because of the flesh. The sad comment of a brilliant career for Christ and for the church will not be blotted out because of some fleshly lust, if

Christ is enthroned in the mind. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

With Christ enthroned in the physical and thought realms, the moral or spiritual realm becomes Christ's, and he rules the man. His Spirit comes and bears witness with our spirits that we are his. The Holy Spirit finds a home in the body.

Christ and the Father come and abide with all such, for they love to do his commandments.

THIS IS YOUR HOUR

"When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness." Luke 22:53

The Evil One and all his horde have an agenda, and if you are a child of God, you are a part of it. He seeks to destroy you: to ruin your testimony and cause you to sin. Then, after he has accomplished that, he will discourage you so you will doubt your ability to come back to God. If he can cause you to stumble, he will. But as Christians we need to take heart. John 16:33 (Jesus speaking) "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: BUT BE OF GOOD CHEER; I HAVE OVERCOME THE WORLD." Not only that, but I John 5:4 tells us, as if affirming the last verse, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Faith is the victory. God's Word says it, and we believe it. That settles it. Faith is believing God and trusting that His Word will come to pass. Revelation 3:21 tells us that "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

II Timothy 3:1 says, "This know also, that in the last days perilous times shall come." This is Satan's hour. This portion of scripture reads just like a modern-day newspaper. God's people, with prayer and witness, have helped to hold off the powers of darkness. But the powers of darkness will soon have the upper hand, even though it will only be for a little while. When Pennsylvania

voted in a big gambling bill, legalizing slot machines, we had bad weather, even tornadoes, that were unprecedented at this time of year. I believe we are living at the brink; soon the powers of this world will take over. Luke 21:36 says, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Peter asked Jesus to allow him to likewise walk on the water. As long as he looked at Jesus he was fine. But he got scared when he saw how contrary the waves were, and he began to sink. We cannot afford to worry about how contrary the waves are getting. Our job is to keep our eyes and our heart focused on Jesus Christ, the Author and Finisher of our faith.

Brother Lynn H. Miller

BIBLE STORY

ANSWER TO PRAYER

Acts 12:1-19

The followers of Jesus were called Christians because they believed in Christ. These Christians were also called "The Church." The number of Christians was growing by hundreds, and soon the rulers began to be alarmed and decided to persecute the church. James, one of the twelve apostles, was killed, and Peter was put in prison. King Herod ordered sixteen soldiers to guard him day and night with two of them chained to Peter, one on either side. Without God's help, escape was impossible.

While Peter was in prison the Christians were praying to God for his deliverance. I doubt that King Herod believed in prayer or the power of God, but Peter did. King Herod was going to bring Peter before the people to decide what they were going to do with this leader of the hated Christians. The night before Peter was to be tried, something miraculous happened in the prison. As Peter, bound with chains, was sleeping between two soldiers with other soldiers guarding the doors, the angel of the Lord appeared in the prison and struck Peter on the side saying, "Arise up quickly." And the chains fell off Peter's hands. The angel said, "Get your sandals

on and get dressed and follow me."

Peter went out following the angel who went past the soldiers till they came to the large iron gate of the prison. This gate, which was built to keep prisoners from escaping, opened of its own accord without help from the angel or Peter. Peter thought he was dreaming, but when they had passed outside the angel left him. Then Peter came to himself and realized he was out of prison, free to go where he desired. The Lord had delivered him from the hand of Herod.

When Peter thought about it, he went to the house of Mary, the mother of John and Mark, where many Christians were gathered together praying for Peter. God had answered their prayers.

Brother Rudy Cover

MARRIAGE

MYERS-LICHTENBERGER

Jesse Lichtenberger, son of Robert and Becky Lichtenberger, and Dorinda Myers, daughter of Benjamin and Faye Myers, were united in marriage on July 10, 2004.

They reside at 1015 Ridge Rd., Shippensburg, PA 17257

OBITUARIES

JAMES KEGERREIS

Brother James Mark Kegerreis was born July 13, 1913 in Blackstone, Virginia and departed this life, in his sleep, on May 11, 2004, at Mount Hope Dunkard Brethren Church Home in Manheim, Pennsylvania, at the age of 90 years 9 months 28 days.

Jimmy's mother (Kate Barto) passed away when he was five years old. His Dad (Henry Kegerreis) had a housekeeper for a while, then Jimmy and his brother and sister went to stay with an Aunt and Uncle. His Dad remarried to Floy Irene Diehl Hoffman in 1920. During that time they lived on a farm in Lebanon County, Pennsylvania. In 1929 they moved to Bradford County, Pennsylvania and bought a 130 acre farm. Jimmy helped his Dad there for

two years, then moved to Berks County, Pennsylvania in 1931. At that time Jimmy started to work at the Gibbel and Ebling Feed Mill.

Jimmy married Amy Mildred Gibbel on May 6, 1934. They started farming and raising chickens and continued until 1940. He then worked in the mill again until 1942. Later, Jimmy became a welder for several years, but quit that job because of the labor union. He then became a carpenter, which he continued until his retirement. Amy preceded him in death in 1997.

Jimmy was baptized into the Dunkard Brethren Church July 31, 1927, was installed as a deacon in 1933, as a minister in 1938, and ordained as an elder in 1948. Jimmy held approximately fifty revival meetings during his lifetime. He served as presiding Elder at Walnut Grove Congregation for twenty three years, at Mechanicsburg for twenty one years, at Broadwater for seventeen years, at Lititz for nine years, and at Shrewsbury for six years.

In addition to his wife Amy, he was preceded in death by his parents, one sister, three brothers, two step-brothers and a grandson, James Wolfe. He leaves, and is missed by, sons, Harold (Fern) of Bethel, Pennsylvania, David (Rhoda) of Bethel, Pennsylvania, Marlin of Myerstown, Pennsylvania; daughters, Fern (Verling) Wolfe of Bethel, Pennsylvania, Darlene (Marlin) Marks of Red Lion, Pennsylvania, Jean (Lamar) Keeney of Denver, Pennsylvania, Maxine (Kenny) Wilkerson of Fredicksburg, Pennsylvania; two sisters-in-law and a brother-in-law; nieces and nephews; twenty grandchildren; forty five great-grandchildren; and six great-great-grandchildren.

The funeral was held May 15, 2004 at the Bethel Dunkard Brethren Church, Bethel, Pennsylvania conducted by Elder Frank E. Shaffer and Elder Paul Hartz. Elder David Aungst was in charge of the graveside service. Burial was in the Frystown Cemetery.

Jimmy often repeated the saying "Only one life will soon be past, only what's done for Christ will last." The family wishes to express their appreciation for the many prayers, visits, cards, telephone calls, and acts of kindness, especially during his stay at the Mt. Hope Church Home. May God richly bless each one of you.

In 1941, Jimmy had a vision, which he only recently shared

because he didn't want to seem boastful. This is how he described it. One night he got very sick with the gripe (pneumonia). Brother David Ebliing and Brother Adam Fahnestock came to anoint him. Brother Fahnestock asked, "Are you willing to let the Lord have His way?" He said yes, very reluctantly. He got sicker and had to go to the hospital. One evening two angels visited him, and asked if he would go with them. He said, "I don't want to go yet," so they left. His condition worsened and the angels came again. They said, "Will you go along tonight?" He said he wasn't ready, so they left again. They came again and again, for the next several nights. On the sixth night he was so sick he said yes to the angels. They left, but said they would be back. Then it happened. They came back and said, "Go with us." It seemed as though out the window he went, and up and up, until they reached Heaven. The angels were at the door, and he was standing back from the door. He was admiring the beauty of the place. All at once he made a run to go through the door, but the angels caught him, saying, "This is for you, but you must go back again." He said, "I don't want to go back." The angels said, "Look at that group of people, you must go back and help them get here too." The angels said, "Look, over there are your children, they need your help to get here too."

The vision was shown to him time and time again, while holding revival meetings, and while doing other church work.

STAN W. CLARK

Brother Stan W. Clark, 49, died, Saturday, May 29, 2004 in a vehicle accident on I-70 in Gove County, Kansas. Stan was born on December 9, 1954 in Oakley, to Bob J. and Edith L. (Suter) Clark. He was a lifetime Oakley area resident.

Stan gave his heart to the Lord, was baptized and joined the Oakley Christian Church when he was twelve. He continued to serve his Lord the remainder of his life. Stan joined the Quinter Dunkard Brethren Church in 1990.

While still in high school Stan developed his skill as a photographer and once out of school opened Pyramid Studio, a photography business which he continued to operate until his death. For

him photography was a joy as well as a business.

Stan married Ruth Flory of Defiance, Ohio on February 11, 1990 and a son Will was born December 1991.

Stan was active in his community in a variety of positions including President, Fick Fossil Museum; Chairman, Oakley Pride Committee; and President, Oakley Chamber of Commerce. Stan was appointed State Senator in 1994 and was re-elected to that position in 1996 and again in 2000. Stan saw that position as a calling and a mission field for his Lord. He was remembered in his community and around the state for his mischievous smile, his optimism, his attention to detail, and his integrity.

Stan became a stamp collector as a child and eagerly introduced his hobby to son Will as soon as he could read. Together they also enjoyed restoring old vehicles.

In addition to his wife, son and parents, Stan is survived by two brothers, Drake and wife Janice of Wallace, Kansas, Ron and wife Pat of Oakley, Kansas; two sisters, Susan Brabec and husband Dan of Manhattan, Kansas, Mary Ochs and husband Jay of Oakley, Kansas, along with nieces and nephews. He was preceded in death by his grandparents.

It is so easy to think that he left us much too soon but we are thankful for the years that the Lord gave us together and for the love and example he gave us while here.

NEWS ITEMS

SWALLOW FALLS, MARYLAND

The Swallow Falls Congregation invites you to join us for Revival Meetings, Lord willing, November 14 through 21. Bro. Frank E. Shaffer from the Waynesboro Congregation will be the evangelist.

Services are at 10:00 A.M., Sunday mornings, and 7:30 each evening. We will be having Lovefeast, Saturday evening, November 20.

We welcome you to share with us during this time in presence and prayer.

Sister Edith Yoder, Cor.

PLEASANT HOME, CALIFORNIA

The Pleasant Home Congregation plans, Lord willing, to have our fall Lovefeast on November 6th at 6:00 P.M. with Brother Fred Pifer in charge. We are looking forward to his message on Sunday the 7th also.

If you cannot attend, remember us in prayer.

Sister Carol Walker, Cor.

LEADERSHIP CONFERENCE

The 2004 Leadership Conference will be held, Lord willing, at the Bethel, Pennsylvania Congregation, November 12 and 13. All officials of the Dunkard Brethren Church are invited to attend and participate in this meeting.

The Church house is located on Route 419, five miles east of Bethel, which is one mile south of Interstate 78, Rehrersburg Exit 17. The Church and school are located together. The telephone number is 717-933-5510.

For reservations please contact before October 30, 2004:

Donald & Miriam Burkholder 5153B Rt. 419 Womelsdorf, PA 19567 Phone: 610-589-2397	Daniel Jr. & Marie Noecker 3440 Sweet Arrow Lake Road Pine Grove, PA 17963 Phone: 570-345-6784
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There will be evening preaching services as well as other planned activities. Please make your reservations before October 30, 2004 to help the congregation in their preparations.

ADULT SUNDAY SCHOOL LESSONS FOR DECEMBER 2004

December 5 – The Characteristics of Wisdom and Folly – Eccl. 10:1-15

1. What is the concept of a man's heart at his "right hand" or his "left hand"?

2. By what one characteristic is a fool often identified?

December 12 – Cast Your Bread Upon the Waters But Don't Sow Wild Oats – Eccl. 10:16-11:10

1. What vision do we need that we could cast our bread upon the waters?
2. Does verse nine suggest that especially in our youth we are prone to self indulgence?

December 19 – The Birth Of Christ – John 1:1-5, 14; Proverbs 8:22-36

1. Explain the doctrine of the incarnation.
2. Why is the teaching of the virgin birth necessary for our understanding of the incarnation?

December 26 – The Best Preparation for the Not So Golden Years – Eccl. 12:1-14

1. What picture is the author painting in verses 1-7?
2. How are the words of the wise as goads?

**YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR
DECEMBER 2004**

December 5 – True Safety – Psalm 91:1-16; Prov. 3:21-26

1. What is your understanding about guardian angels?
2. Does safety in God's care mean that the Christian will never experience any physical harm?

December 12 – Divinity of Christ – Luke 22:69-70; John 10:1-42

1. Why is it of utmost importance that we believe that Jesus is divine?
2. What are some evidences of His divinity?

December 19 – Birth of Christ – Matt. 1:18-25; 2:1-11

1. Why is it of utmost importance that we believe Jesus was born of a virgin?
2. What might the gifts of gold, frankincense, and myrrh represent in Jesus' life?

December 26 – Straight Paths – Deut. 5:32-33; Josh. 1:8-9; Prov. 4:26-27; Heb. 12:13-14

1. What is the sense or meaning of "straight paths"?
2. What benefit is there to looking behind us to consider the path that we have been walking?

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BIBLE MONITOR

VOL. LXXXII

DECEMBER, 2004

NO. 12

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HAIL TO THE LORD

Hail to the Lord's Anointed, Great David's greater Son!
Hail, in the time appointed, His reign on earth begun!
He comes to break oppression, To set the captive free;
To take away transgression, And rule in equity.

He comes with succor speedy To those who suffer wrong;
To help the poor and needy, And bid the weak be strong;
To give them songs for sighing, Their darkness turn to light,
Whose souls, condemned and dying, Are precious in His sight.

He shall come down like showers Upon the fruitful earth,
Love, joy, and hope, like flowers, Spring in His path to birth:
Before Him, on the mountains, Shall peace, the herald, do,
And righteousness, in fountains, From hill to valley flow.

To Him shall prayer unceasing And daily vows ascend;
His kingdom still increasing, A kingdom without end;
The tide of time shall never His covenant remove;
His Name shall stand forever; That Name to us is Love.

-James Montgomery

THE CHRIST OF CHRISTMAS

As we look forward to another Christmas season, we ponder who or what will be the center of the season. It is easy to loose sight of the Christ of Christmas in the midst of the worldly celebration of the season. It has become increasingly a secular holiday that revolves around the desires and pleasures of people who have no spiritual interest in the season. The holiday has been taken over by the world as an occasion to satisfy their fleshly desires rather than acknowledge the true message of the coming of Christ.

For many Christ could be totally eliminated from the holiday, yet they would continue to celebrate as always. They see no connection between Christ and this day. The world around us finds it easy to take over this day for their purposes. This should not be surprising since Satan has ever appeared as an angel of light, a counterfeit. He has no conscience against appearing as anything but what he truly is. If he were to appear in his true form, he would be rejected by the world. However in his false appearance and with his counterfeit claims he is able to persuade men to listen to him. He began his work in the Garden of Eden and he has continued in the same type of work until today. It is no small matter for him to transform the Christmas season from an acknowledgment of God's plan for the salvation of men into a festival of self-indulgence.

Christmas, as usually celebrated, has become a time of party-

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ing, presents, intemperance, and indulgence. Christmas, even for Christians, can become a harried, hurried time spent in preparing large meals, organizing parties, shopping for too many gifts, and becoming too frazzled to enjoy the season. The humility of Christ hardly shines through when there is a perceived need to outdo others in a show of sharing.

The message of Christmas has two facets. The one facet of Christmas is the love of God shared through the giving of His Only Begotten Son. This shared love only becomes fully known when the Babe laid in a manager was laid in a tomb, after dying a cruel death on a cross, to await the Resurrection. God's love was shown in the sharing of His Son who was the only sacrifice who could take away men's sins.

The second facet of Christmas is the fact of man's sinfulness. Man is a sinner without hope or remedy of his own making. If it were not for the fact of man's sinful deeds and nature, there would have been no reason for God to empty Heaven's Storeroom to provide for man's salvation. This may be the reason why many use this holiday season as time of intemperance especially in their drinking. It provides a means of dulling their minds so they would not have to consider their true standing before God. If the mind is dulled by drink then men might be able to delude themselves into thinking that they are worshipping rather than partying. Intemperance whether in food, drink or frolic is a poor excuse for the worship that is due the Savior.

As Christians we need to take care in our celebration of the season as well. If we remember the reason for the season then we must take care that we do not attempt to celebrate the season as the world does. When we become more focused on Christmas trees, expensive presents, large meals and just feeling good, we have adopted the world's patterns of celebration. This should be a time when we can first reflect on the love of God and the proof of that love in the giving of His Son. We should take time to realize that there was a reason for the sending of His Son. It was not for His need but ours that He felt to make that sacrifice for us. Once we have put the season into that perspective then we might know better how we should celebrate it.

Certainly a large part of our celebration should center on our families. It offers a good time to fellowship with our loved ones. It may provide a time when the truths of the Gospel might be re-instilled in our families. It is a time when we can enjoy times of fellowship with fellow believers. We may be able to share the message of the season through singing and sharing especially with those who are unable to reciprocate. It can be a time to teach children how to share rather than how to hoard and covet.

Celebrating a Christian Christmas may mean a change in our life-styles. When we realize the basis of the season we can pattern our celebration in a way consistent with the gift of God and the true nature of man. That means that we must find ways to place Christ, not ourselves at the center of our celebration.

Merry Christmas. May it be centered in the love of God and in the death, burial and resurrection of His Son.

M.C.Cook

NOT WHAT BUT WHO

Emily R. Moore

'Twas not the gray-berried branches of cedar,
Nor the holly of scarlet and green;
And not the thatched inn with its stable so lowly,
Nor the Bethlehem manger scene.
'Twas not the glorious song of the angels,
Nor the star shining wondrously bright;
Nor was it the flocks on the hills of Judea,
Nor the shepherds who watched them that night.
'Twas not the three wise men in Orient splendor
With their gifts of fabulous worth;
For no one of these can reveal the true message
To the heart of a sin-burdened earth.

But hark! I hear, "Glory to God in the highest!"
Glad song of the angels that night,
For the darkness and woe of earth's travelers
Is dispelled by a heavenly light.
It is love everlasting, true and abiding,
With peace calming life's troubled sea;
It is joy all unmeasured, deep and abounding,
For souls once in bondage made free.
'Tis Jesus the Lord Who brings to us Christmas,
The Child Who to Bethlehem came;
God's Son Who on Calvary brings life eternal –
All hail to His wonderful name!

Selected by Brother Galen Littin

WHY JESUS CAME TO EARTH

"The Spirit of the Lord is upon me, because he hath appointed me to preach the gospel to the poor: he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering the sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord." Luke 4:18-19

There are many theories as to why Jesus Christ came to earth. Several years ago it was taught that He came as a revolutionary. This still lives on but mostly is now seen as strictly a peaceful political movement. The social gospel is still very much in vogue, teaching that Jesus came to bring natural and military disaster relief. More recently the health and wealth gospel has been made popular teaching that Jesus came to provide His followers with perfect health and anything you might wish to ask for in faith believing. I am sure others could be added to the list.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17. This is the primary reason why Jesus Christ came into the world, to save sinners. But what does it mean to be saved? We will attempt to answer this by exploring other aspects of why Jesus came to earth.

"He came unto his own, and his own received him not." John 1:11. "His own" of course refers to the Jews. Not all the Jews, but the leaders of the religious Jewish system. The major reason they refused to receive Him, as the coming Jewish Messiah, was because they wrongly were looking for a political Messiah that would release them from Roman rule.

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." John 4:34. God the Father worked with the nation Israel throughout the Old Testament. Jesus Christ came to earth to finish the work of the Father. There are false prophets today who teach that Jesus failed to accomplish this and they are doing what Jesus failed to complete. The Mohammedans teach that their prophet did this.

"But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence." John 14:31. Scripture is very plain that the Father's commandment was that Jesus Christ was to die on Calvary's cross for the sin of the world.

"And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." Mark 6:34. Jesus Christ came to earth to teach the Truth. False prophets were a part of the Old Testament and continued into the New. We can rely on His words.

"As thou (The Father) hast sent me into the world, even so I have sent them into the world." John 17:18. This refers to those disciples of the New Testament. But we believe it also refers to Christians today. Jesus Christ came to earth to send forth disciples with a better way of life than the world offers.

"And hath put all things under his feet, and gave him to be head over all things to the church." Ephesians 1:22. Jesus Christ came to earth to be the supreme ruler. Not over the physical realm of social questions and quarrels. He is to be head over all things to the church. We have already established that He sent disciples to do His will. The writers of the New Testament make it quite clear that they are writing under the authority of Jesus Christ, as led by the Holy Spirit in those areas not directly referred to in the Gospels.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. In a "nutshell" this tells us why Jesus Christ came to earth. The haunting question is did He come in vain? He gave Himself for us. Jesus Christ, God the Son, the Son of God from all eternity who dwelt in the perfect environment of Heaven came to this sin cursed world and died the cruel death on Calvary **for us.** He came to earth that He might redeem **us** from all iniquity. Yet, sadly many who claim to be His followers make excuse for what God calls abominations. Others of us try to pacify our rebellious nature with "we are not as bad as they are." He came to earth to purify unto himself a peculiar people. Yet it seems most who call themselves Christians see how close to the world they can live. Most things that would distinguish us from the world are labeled as legalism! (I know that is very unpopular teaching today and I repeat it often.) He came to earth that we may be zealous of good works. Yet the majority of today's churches teach that good works are not even important. He is coming to earth again. Not as Savior but as judge. Will you be ready?

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GOD'S GLORY OR OUR OWN

Ida M. Helm

"There was no room for them in the inn." (Luke 2:7) The Son of God, the Messiah King came all the way from heaven to earth and sought shelter in the inn but there was not room for Him, it was filled with a motley crowd of worldly things so He retired to the stable and slept in a manger.

The people of Bethlehem suspected nothing out of the ordinary when the Christ child was laid in a manger. The world was in heathen darkness, and from the universal darkness rose the Star of Bethlehem, "But the world's heart was centered on the things of its own making and there was no room for Christ in the Inn that first Christmas night, nor any time thereafter in the life of the nation He

came to save. The shepherds heard the song of the angels and left their sheep to kneel at the feet of heaven's Prince. Wise men came from far to see the heir to the throne of David and offer Him gifts fitting for a king. But the Jewish nation closed its doors against the Christ to which their prophets pointed. They had no room for Him. Sad comment on the nation.

We infer that if Christ came among us today every door of every home, city, state and nation would be wide open to receive Him. But would they in reality? True, the heart, the home and the nation are willing to accept a certain conception of their own making for the Christ, it is a creation centered in self, it does not glorify the Father, but fills the Christmas season with revelry and worldly pleasure.

We open the Bible and read, "Joy to the world the Lord is come." "The word was made flesh and dwelt among us (And we beheld His glory; as of the only begotten of the Father) full of grace and truth." (John 1:14)

Christians behold that light that through connection with Christ they may reflect it to the farthest corners of earth's darkest regions.

This Christmas season, 1935, the human race sadly needs to be lifted out of the sordidness of earth's sin and shame and misery. If we attune our ears and open our hearts to the clarion call of God, "Glory to God in the highest" and crown Him Lord in our hearts and lives it will be an antidote for all our ills. Long ago Moses cried unto the Lord from the hunger and longing in his heart, "I beseech Thee, show me Thy glory." (Ex. 33:18.) It is His glory we must see not our own. What a wonderful effect there would be upon this earth if we refused to celebrate Christmas 1935, as a mere holiday of tinsel and Santa and selfish pleasure and unitedly and humbly beseech the Christ of Bethlehem to glorify Himself in the muddled affairs of humanity as King and Redeemer. We would rise from our knees to behold the dawn of a new day.

"God also hath highly exalted Him and given Him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:9-11.)

Our lifework is taken into God's plan for the kingdom of His Son, but every person's hope of realizing that blessing and sharing His glory rests with himself – in his attitude toward the Savior of the world – Christ of Bethlehem.

Though the world in general does open its doors to a fabricated Christ of its own manufacture, the lamentable fact remains that were Jesus on earth today going about as He did nineteen hundred and thirty-five years ago, followed by the same group of loyal workers, preaching the same stern truths which pointed out men's sins, unmasked hypocrisy, demanded self-sacrifice and obedience to all Christ's teachings, doors everywhere would be slammed in His face and hearts would close against him, for it is plain that the whole world out of Christmas debauchery has come to think of the Messiah as the exact opposite of the Christ of Scripture.

In the days of His earthly ministry when the howling mob was told to choose between Jesus or a robber, the cry arose, "Not this man but Barabbas."

Pilot in hard hearted sincerity declared to Jesus, "Thine own nation hath delivered Thee unto me." Alas! In its ignorance the nation decreed the Messiah King must die! Today men choose the Barabbas of their own making and liking because they possess ideas but not conviction, established rules but not faith, love of self more than love of God, so they decree the fabrication of their own creation shall live but Jesus must die.

The tabernacle, "tent of meeting" for God and men is God's picture of His plan of salvation for man. It prefigures His purpose to dwell in them and walk in them. Man was brought into "the tent" into the presence chamber of the King by the way of the altar of sacrifice. When Moses finished the work given him to do by God with everything done as directed, God accepted it. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Exodus 40:34.

It is in obedience to God and His plan of salvation that God manifests His glory today. The believer's life is a life hid with Christ in God and each Christian life should keep hid with Him throughout the Christmas season then God can manifest His glory in us.

"His was the wonderful surrender,
The putting off, the stooping low;
The gift of love so strong and tender
That we His blessedness might know."

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GOD WITH US

Howard Surbey

"But while he (Joseph) thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1:20-23. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7:14. In both the prophecy in the Old Testament and the fulfillment in the New Testament the Hebrew word "Immanuel" is used, which means "God with us."

In the Old Testament we might give a number of references which refer to God sending His beloved Son upon the earth: to teach man, to direct man as a king, to lead man to God, to redeem His people, to set up an everlasting kingdom, etc. In fact the plan of the entire Old Testament is to call out and prepare a people to serve God and accept their Redeemer. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2. Jesus Christ was no new being as the prophet tells us. He has been from of old, yes "from everlasting." Christ told the disciples in John 16:28, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." Unless we

believe in the divinity of Christ, the everlasting part; that He was with God, came unto the world and went back to God, we might just as well throw away the entire Bible because then it is just a story and no more true than any other book which we might take from the shelf. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8. Christ took on the form of our flesh, that He might be with us and teach us God's divine plan of salvation, and finally shed His blood that we might be redeemed from sin and brought back into fellowship with Almighty God.

Such unnatural chain of events could only take place through Divine direction. Luke 2, traces Christ's genealogy back to Adam and to God. Matthew 1, traces Christ's genealogy through the royal lineage back to king David and Abraham, through which lineage He was promised throughout the Old Testament. This unnatural chain of events was divinely protected through the espousal of Mary to Joseph and to sacredness of their marriage. Through their Divine guidance they were able to protect the Child, against His many enemies and raise Him up to fulfill every prophecy from the Creation. These many supernatural events prove without a doubt, that He was Divine and that none other could have fulfilled all the prophecies concerning His birth.

The fact of the virgin birth is carefully safeguarded by the wording of both records, in Matthew and in Luke. The Jewish espousal was a solemn engagement before witnesses. The clause "before they came together" definitely states that the uniting in the home had not taken place. While pondering what to do under the terrible circumstances, Joseph is visited by "the angel of the Lord" who explained the circumstances so as to easily solve Joseph's problems, and also show that this was the fulfilling of prophecies, which no doubt Joseph had been taught many times. The mystery of the incarnation is easily understood through the power of the Holy

Ghost, not corruptible seed but incorruptible. Mary had rejoiced at being able to serve her Creator, "from henceforth all generations shall call her blessed," not to her honor but that they would realize the power of God's plan of salvation. When Anna, the prophetess saw Him she "spake of him to all them that looked for redemption in Jerusalem." Those who look for redemption today, will be willing to speak of Him and to serve Him to the best of their ability.

"For in him we live, and move, and have our being; as certain also of our own poets have said, For we are also his offspring." Acts 17:28. Is Christ that near "God with us" that in Him we live, and move, and have our being? If not who is at fault? Might we sum up God's coming unto us through His only-begotten Son, by a verse which gives us an outline of the Divine plan of salvation. "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Tim. 3:16.

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DISTINCTIVE CLOTHING

Or, Does God care about the Outward Appearance?

"But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." I Samuel 16:7

Even a prophet of God might be tempted to judge a person outwardly! Samuel had walked with his Lord for many years. He had judged God's chosen nation. But, at a critical juncture in Israel's history, the Lord knew that He must remind His prophet of a vital principle. The Lord sees the heart, while human beings view the outward appearance of people and things. God sees the thing that matters: what we really are. Beyond the superficial and the transient, there is the reality, the heart of who we are. This inner reality determines how we live our lives and what works we do.

However, this insightful statement from God is often abused. It

is twisted in an almost Gnostic fashion. The Lord is said to be teaching that "outward things" don't matter. It is only the heart. Thus, a declaration of human versus divine insight, is used to sever the Biblical connection between the heart and our actions. Jesus was right when He told us that we would be able to "know them by their fruit". Long observation of someone's life provides insight into who they are and their qualifications for leadership. Our knowledge remains fallible for we still see only outwardly. But, over time, one's actions proclaim one's heart very clearly. That is why the Apostle declared of the Cretans, they profess that they know Him, but deny Him by their works.

When the topic is how a believer should dress, it is easy for all of us to "go off on a tangent". Some seem to see salvation in clothing while others glibly ignore clear Scriptural teaching. Every Christian wants to pattern all of life on a Biblical foundation. In this brief article we look at some of what God's Word tells us about distinctive dress Past, Present and Future.

Past

Numbers 15:38-40, "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue; And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my commandments, and be holy unto your God."

In the covenant with Israel, God set forth a principle and the means to obey it. His people were to be separate in their holy living from the nations around them. They were to be a witness to others as well as to themselves. One aspect of this covenant status was a set-apart clothing style. Because we do look on the outward appearance, God established a distinctive adaptation of their current clothing style. They were to alter their clothing slightly, yet significantly to proclaim their unique status as people of God's covenant. And, so for many centuries, all of God's faithful people obeyed this injunction to wear distinctive clothing as a reminder to

others and to themselves that they obeyed all His commandments in holiness before Him. But, what about Jesus Christ and the early believers? Did they wear this set apart dress?

Matthew 9:20-21, "And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she saith within herself, If I may but touch his garment, I shall be whole."

Matthew 14:35-36, "And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; And besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole."

Mark 6:56, "And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole."

Luke 8:44, "Came behind him, and touched the border of his garment: and immediately her issue of blood stanched."

The New Testament writers make clear in several incidents of healing that people made contact with a specific part of Christ's clothing: the hem (or border). This is a clear reference to the fringe (or "ribbon") that every Jew wore, including our Lord. To surmise that Jesus Christ (who had given the command for distinctive dress originally!), did not obey the Word is extremely farfetched. Our Savior and the early Christians, who were all Jewish, wore distinctively religious clothing. They weren't the only ones!

Present

Romans 12:2, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The Apostle to the Gentiles laid out the marvelous doctrines of the New Covenant so clearly in his epistle to the Romans. After explaining the basis of our salvation: how a man is justified by faith only and not by works of the law, Paul then applied many of these truths to our lives. His appeal for these justified individuals to present their bodies as a living sacrifice is a very powerful one. The result

of such a presentation is transformation. The old ways of conforming to this world are transformed into a new life-style of sacrifice to God. And, this transformation is an all encompassing one. As our mind is renewed we begin to see our manner of living reflect His perfect will...more and more!

As Paul taught the Corinthians, this even includes the manner in which we clothe ourselves.

I Corinthians 11:4-10, "Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels."

In this passage the Apostle demonstrates that spiritual principles have outward impact. Because of who men and women are before God, there is a need for corresponding ways of covering (or uncovering) our head. It is not "more spiritual" to ignore the necessity for concrete obedience to Christ's way. The impulse to sanction direct disobedience under the cloak of "spirituality" is very unhealthy. It is a false disjuncture that seeks to claim "heart obedience" instead of "liberal obedience". The dress of Gentile believers was clearly affected by what they believed. Paul later reminded Timothy of practical considerations:

I Timothy 2:9-10, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works."

Clothing is not the primary focus of Biblical writers. Vastly more is said concerning the weightier matters of Scripture. But, that does not mean that nothing is stated on this topic. And, it also does not imply that we are free to ignore what is taught. Every

saint's godly instinct is to follow the Word in all that it sets forth. We have already seen that the Old Testament taught a distinctive order of dress for the people of Israel. In the New Testament, we see that a transformed life also involves how we clothe ourselves. We are to be modest and we are to avoid elaborate hairstyles, gold, pearls, and costly clothing. This is not just an optional way of living for certain peculiar plain people. This New Testament teaching is simply the logical outgrowth of understanding our holiness and witness in Christ.

I Peter 3:3-4, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Though Peter's focus lay more with the Jewish believers than with the Gentile ones, his application of the New Testament message was not dissimilar from Paul's. Heart adornment, a beautiful spirit, is the key. Let the wearing of fine apparel or gold become something of disinterest to you. In our absorption with Christ and focus on Him, we lose the motivation to pursue outward adornment. He makes us beautiful within! How we love Him! Why waste time, effort and resources on the transient fashions? We can forget these worldly impulses as we anticipate a glorious future with Him!

Future

Our Lord Jesus Christ has gone to prepare a place for us, that where He is, there we may be also! Through great and precious promises we have become partakers of the divine nature. And, a glorious culmination awaits at the wedding celebration of the Lamb and His bride! Our Savior addressed one aspect of this event in His parable found in Matthew's Gospel.

Matthew 22:10-12, "So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was

speechless."

Yes, even in the eternal state, we will wear distinctive garments. As indicated in this story, those not clad in wedding garments will stand out. Only those attired in this special clothing will participate in the wedding of the Lamb. And this point is critical. Earlier I had noted that clothing is not the focus of the Bible's message. That is very true! We must be careful not to major in the minors. However, there will come a day when the only criterion that matters will be what type of garment you are dressed in! If one is not arrayed in this particular robe, then all is lost. But what is the unique feature of this article of clothing? What makes it so important?

Revelation 7:13-14, "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Yes, every believer will be wearing distinctive clothing forever! And, the uniqueness of these garments will not be the specific cut nor the precise pattern. The distinguishing characteristic of our clothing will be that they were made white in the blood of the Lamb! Only those whose sins are washed away in the blood of Christ will be able to stand before Him in that judgment. Nothing else will avail. Unless one has been justified by faith in Him and therefore dressed in His righteousness, all is lost. Whoever believes in Christ will not perish, but will have everlasting life.

This suggests serious questions. How does your wardrobe look in the light of eternity? Have we acquired the outfit that we really need? Once I know my eternal outfit, I want to be careful to express my love to Him in every part of my life on this earth. May my daily life continue to reflect the progress that my heart and mind are making in the Lord Jesus Christ.

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SCARCELY

I Peter 4:18, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

If we are saved it will only be by the grace of God. If we make it into the courts of Glory it will be because we have put our trust in the salvation of our Lord Jesus Christ. God is a loving God, but He is also a Righteous God. When He looks at us, He must see Jesus as our Advocate. Matthew 7:14 says, "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." This means the way is narrow and few will find it.

This also means that if we all received what we truly deserve, we would all be in hell. This fact does not really sink in until we came to Jesus. He went to hell for us, but He did not stay there. He conquered death, hell, and the grave. But we are constantly reminded of just how close we came.

We have heard many stories about the World Trade Center bombing. There were many people who were in the building when those planes hit. They managed to struggle down as many as eighty flights of stairs and were just a few short blocks away when the buildings collapsed. They were close to dying, but they lived. Do they realize just how close they came to dying? Several people called in sick that day, September 11, 2001. Do they understand how close they came to dying? Perhaps it is not as clear to them as those who struggled down the stairs, but it was clear enough. We read of those who were late for their voyage on the Titanic or the Lusitania. Do they understand how close they were? We also think of our own case. Our house could have burned during the night when everyone was home. My children are very sound sleepers. But everyone was rescued without a scratch. For that we thank God. **BUT WE WILL ALWAYS REMEMBER HOW CLOSE SOME OF US WERE.** May God help us never to forget? We scarcely made it, but, with God's help, we made it.

Did you ever miss the boat? You sit there dumbfounded, waving at the boat as it goes out of sight, not believing that you missed it. Peter tells us that we will just make heaven, just barely. The word "scarcely" today has a slightly different connotation, it means "not quite." So you can see that there could be some confusion.

But we believe that the verse is very clear. There will be many righteous that will not make it. There will be a few that will. If this is true, where will the sinner stand? We believe you know the answer.

Brother Lynn H. Miller

HEAVEN OR HELL

Mabel Wells

In our daily life we often meet with such lovely people. People who seem so morally good, some may make a profession, others do not, but the majority say they are church members.

Sometime ago when we went to our bed to rest it seemed thoughts came crowding into our mind, just thoughts, one after the other. Thoughts that left such an impression that prompted us to write this article.

Could it be possible that out of the multitude of these lovely human beings only a few will be saved. The scripture says, many are called but few chosen.

We meet folks who seem to live a morally good life. They hate and despise immoral living and would not think of drinking or committing gross sins. People like the rich young ruler who lived a life of perfection according to the moral law, yet he lacked one thing. Though Jesus loved him, yet we have no record of this young man accepting Him.

Then the worst thought of all came. Wouldn't it just be awful to live a life apart from these evils here and yet have to spend eternity with the wicked? Just picture yourself being cast into everlasting torment with such that murdered, lived a life of drunkenness here upon earth, committed the most awful crimes and never repented, where the cursings and profanity of the vilest men rise day and night, forever. Just think for a moment, seriously and soberly, do not brush this thought aside, but face it squarely and honestly. Some people try to make bargains with God. They say, "I have certain things I wish to accomplish first, then I will accept your plan of salvation." That day never comes to many and Satan smiles for he knows procrastination is the thief of time.

Dear reader, you have to seek God in His word. You must want Him with your whole heart and soul, above everything else. Genuine sincerity will bring results. God knows whether we are sincere.

It is possible to be a church member and yet never know or possess Christ the Son of God because we do not keep his commandments and the ordinances of God's house. We are not willing to humble ourselves and learn what the will of the Lord is, above all to obey it when it is revealed. This alone may bar many from entering that home over there. The door of Heaven will be closed to certain sins. Nothing that defileth shall enter there. People do not like us to talk about these unpleasant things as they would rather we would soothe their conscience with heavenly things. But we know when God closed the door of the ark that Noah built only the truly righteous went in, and were saved and when God closed the door it was impossible for Noah to open it. God is merciful and extends His mercy as long as possible, but when He says it is enough, it will be too late. Heaven is a prepared place for a prepared people. Jesus said, "I go to prepare a place for you," just before His death on the cross. He also said, "Follow me, I am the Way, the Truth and the Life." He has shown us how to prepare ourselves for this heavenly home. Read Rev. 21:8-27. To those who claim to be His children, if you are as such mentioned in these verses; if you are fearful and unbelieving, if your lips do not speak the truth, if you know you are living a lie, a life that is not genuine, if you hate your brother (which makes us murderers) according to God's word. If there be such things in the heart, let us rend the heart and not the garment, repent and forsake our sins before it is forever and eternally too late. For surely we are living in the last time and we plead with each one to unitedly take a stand for Christ and purge ourselves with God's help from every evil that displeases Him, and pray without ceasing for His church that she may be found without spot before His appearing.

Dear reader, if you are a church member, can you honestly feel satisfied to live in a church that does not keep the Lord's commandments and ordinances? Jesus took unto Himself the form of a servant to show us exactly how we were to do.

There are two great kingdoms, and all people are subjects of

one or the other. At the head of one kingdom is God; at the head of the other is Satan. As free agents, we are to say in whose kingdom we serve. God has set His price upon a human soul; so has Satan. To contrast these prices, let us imagine ourselves upon a boundless plain, upon which is assembled an innumerable company, composed of the whole human family. We hear a voice ring out loud and clear: "Almighty God, Creator of the universe, Ruler of heaven and earth, what is Thy price for a human soul?"

Back from the throne of heaven comes the answer: "My price is already paid. I sent My beloved Son into the world, and freely offered Him as a ransom for the sins of man. His blood has canceled the debt, and salvation is now free to all who will accept. They who accept His blood as the price for their redemption shall enter My service, be freed from the pangs of a guilty conscience, have the burden of sin removed and the conflicts of life lightened by the privilege of leaning upon the strong arm of their Savior, enjoy the exercise of the noblest faculties of the mind, have their hearts thrilled with hopes of immortal glory, and finally reap the rewards of the faithful in an eternal heaven of rest."

"Satan, thou vile deceiver, thou pretended angel of light, thou roaring lion, what is thy price for a human soul?"

Like the voice of a thousand demons comes the satanic response: "I lure my subjects on with visions which are never real, and with promises which I never hope to fulfill. I draw the picture of Christianity as dark as I can make it. I have a lot of my followers in the church so that the world may know that there is no advantage in belonging to church. This way I can sow discord, create envy and jealousy, discouragement of every kind, and so rob the Christian of their spiritual life and joy. I allow my subjects to consume themselves by reveling in their sinful lusts. I rob my victims of rest, of health, of morals, of honor, of self-respect, and finally when there is nothing about them worth robbing, I pick up their miserable forms, and cast them into a burning lake of fire and fury, where in shame and remorse and disgrace they suffer the intense agonies and the pangs and torments of an endless hell."

Let us spend much time searching things out whether we are in God's kingdom or Satan's. Let us go to God's word, let it be our

standard and decide forever to get on the Lord's side and fight for truth and right with all our God given powers.

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THE BEATITUDES

S. N. McCann

The Christ Life Reveals The Meaning Of Poor In Spirit

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Christ in his incarnation took our natures, felt our weaknesses, was tempted as we are, yet gave us in his life a perfect example, a perfect pattern. He says the poor in spirit are blessed ones, and because of what they are they have the Kingdom of Heaven.

If haughtiness of spirit is ever justifiable it was surely justifiable in the One who, though tempted as we are, yet sinned not. We cannot think of Jesus as being haughty, self-willed, vain, or proud. He was poor in spirit at all times, under all circumstances, and in every place. When the disciples rebuked those who brought little children to Jesus he showed them that only such as were poor in spirit, like little children, could be in the Kingdom of Heaven. He showed his spirit by saying to his disciples, "Suffer the little children, and forbid them not, to come unto me." Matt. 19:13-15. Christ was always poor enough in spirit to take time to notice the little children. He was poor enough in spirit, to take the common things of everyday life for his great lessons, to mingle with the common people, and to help all who could be helped to purer and better ideals. Christ submitted his will to the Father's will at all times. In the agony of the garden, he cried out against the suffering, but still plead, "Not my will but thy will be done." There is no clearer evidence of the quality of spirit than a submissive will. The haughty spirit could never say, "Thy will be done." The selfish man could never say, "Thy will, not mine." The self-willed could never manifest this quality of spirit. It is only the poor in spirit who can truly say, "Thy will, not mine, be done." Jesus, the Son of God, the Creator of all things, the Wisdom and Power of Jehovah, the Light of the

world, the Sinless One, poor in spirit, is an example by precept and by practice for every child of God. To be poor in spirit represents the very genius of the Kingdom of Heaven.

It was the Man Christ Jesus that suffered; it was the human in Christ that cried out, "My Father, if it be possible, let this cup pass away from me." It was the Man Christ who cried out, "Not as I will, but as thou wilt." It was Christ as a Man that was poor in spirit, demonstrating the possibility of poor human nature being like him. The human Christ living, practicing, in daily life just what he would have every follower of his to practice, leads the way. He is "One that hath been in all points tempted like as we are, yet without sin." Heb. 4:15. It was the human Christ that manifested the divine qualities in this Beatitude that he would have us to manifest. He had no more help on the divine side than he has delegated to every child of his through the new birth. If Christ took help that he has not delegated to his followers, he is not an example possible for them to imitate. He became a Man to show us the way to God, and if we will allow him he will lead us into "all the fullness of God."

When Christ went down to the Jordan River and allowed John to baptize him in its waters, as he was baptizing the common people, he showed that he was poor in spirit; poor enough to obey, thus fulfilling all righteousness. Bowing beneath the liquid stream symbolized complete submission, a necessary quality of the poor in spirit.

Jesus eating with publicans and sinners shows the quality of spirit that possessed him. Though without sin he would sit at the table with sinners whenever he could do them good. Faultfinders could not affect him, for the poor in spirit are not seeking the praise of men. Jesus teaches the great principle of humility as manifest by those who are poor in spirit when he says, "Whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all." He appeals to his life's mission as an illustration of the principle just urged upon his followers. Mark 10:43-45. Not to be served, but to serve, is a principle little known or loved by the great and rich of this world. Men who have a host of servants to wait upon them and do their bidding are envied by the world. To serve, and not to be served, is

a manifestation of the Christ life that is seen alone in those who are poor in spirit. It is the poor in spirit to whom God reveals himself, and not to the wise and understanding. Jesus is in touch with the Father, being poor in spirit, and he puts only those who become like him, in spirit, in touch with the revealed will of God. Luke 10:21-24.

It is the poor in spirit alone who can truthfully say, "We are unprofitable servants; we have done that which it was our duty to do." A man who has "done all things that are commanded," if not poor in spirit, is apt to feel Pharisee-like and boast of his goodness. Luke 17:10; 18:11-12.

Jesus, after the great miracles of feeding the thousands, shows his spirit of humility when he orders his disciples to gather up the fragments that nothing be lost. The rich and the proud would count a few baskets full of fragments beneath their notice after such an abundance, but Jesus was poor enough in spirit to save even the little things. Jesus says, "My teaching is not mine, but his that sent me." John 7:16. We need so much to get poor enough in spirit that we can always teach, not our own teaching, but the teaching of him who sends us into the work. It is the teaching of our own that tenders strife and makes heresy. If we could only be poor in spirit, like our Master, and leave ourselves out, teaching only the teaching of him that sent us, the world would see and know Jesus.

BIBLE STORY

FAITH TO BE HEALED

Acts 14:7-10

Do you believe that Jesus can do anything? If you do, you have faith in Jesus. Paul and Barnabas were workers for the Lord. They went from city to city and from place to place preaching about Jesus. They told about the wonderful miracles that Jesus did; how He could walk on the water, and when there was a storm on Lake Galilee He said, "Peace, be still," and there was a great calm. They told how Jesus healed the sick, made the blind to see, caused the deaf to hear and even raised the dead to life.

In the city of Lystra there was a man who was crippled in his

feet from the time he was born and had never walked. One day Paul and Barnabas came close to where this poor man was and started talking about Jesus. The crippled man was sitting down because he couldn't stand on his feet. I suppose someone had to carry him wherever he went. As he listened to Paul, he believed that Jesus could do anything. He was so thrilled about what Paul was saying that he forgot all about his crippled feet. Paul noticed the crippled man and could see that here was one who believed in Jesus and that he had faith to be healed. As Paul continued to watch the man, he said to him with a loud voice, "Stand up on your feet."

The man was so interested in what Paul was telling about Jesus that he just stood up, and sure enough, his feet were not crippled anymore but were strong enough so that he could leap and walk. I think that was the happiest day in his life. Don't you? The happiest day in your life can be when you really and truly believe that Jesus can do anything.

Brother Rudy Cover

WRITER'S WORKSHOP

Sponsored by the PUBLICATION BOARD of the DUNKARD
BRETHREN CHURCH

To better serve the Brotherhood a workshop will be conducted in each district. The sessions will be open to both men and women. Youth interested in writing are urged to attend. If you have Christian friends interested in writing they are welcome to register for the workshops. The Bible Monitor joins in this project with the hope that many more of our members will use their writing gifts for the glory of Christ. We thank God for those who faithfully write for the Bible Monitor and look forward to many new writers taking up this important ministry for Christ and His church.

To make these workshops more available to the Brotherhood one is scheduled in each district. The same format will be used in each district with a team of three presenters to conduct the sessions. The host church will provide the meals and lodging. Each workshop will begin with registration on Friday at 3:30 P.M. Sup-

per will be served at 5:00 P.M. and the first workshop session will begin at 6:00.

The remainder of the Friday schedule is as follows:

6:00 P.M. Devotions and Opening Instructions

6:30 P.M. First Session **Possibilities for Christian Writers**

7:30 P.M. Break

7:45 P.M. Second Session **The Craft of Writing**

8:45 P.M. Announcements and Dismissal

Saturday Schedule

8:00 A.M. Breakfast

8:45 A.M. Devotions

9:15 A.M. Third Session **Understanding the Rules of Style**

10:15 A.M. Break

10:30 A.M. Forth Session **Rewriting and Self-editing**

11:45 A.M. Lunch

1:00 P.M. Fifth Session **Evaluation of Manuscripts**

2:00 P.M. Announcements and Dismissal

Books will be available for purchase on various subjects of interest to writers. Care has been taken to secure material consistent with the convictions of the Brethren.

An exciting feature of the workshops will be the opportunity to submit a manuscript you have written for evaluation and possible publication.

The following manuscripts may be submitted:

1. General Article 500-700 words
2. A Bible Study 500-700 words
3. One or more poems (each on a separate sheet)
4. Children's Story 300-500 words
5. An Article for Youth 300-500 words
6. Article on Dunkard Brethren Teaching 500-700 words

Manuscripts must be on an 8 1/2 by 11 white sheet double-spaced. Put name, address and telephone number on the upper right cor-

ner of the first sheet. All manuscripts must be in by February 27, 2005. Send to the following address:

Dunkard Brethren Publication Board
c/o Keith Bailey
36 Friendship Circle
Dayton, Ohio 45426

NEWS ITEMS

NOTICE

All changes for the February issue of the Bible Monitor need to be sent to the Editor by December 15, 2004. The February issue should be as accurate as possible; this is possible only with your help.

Thank you.

The Editor

THANK YOU

I want to hardly thank everyone who made my 60th birthday a joy and very special with cards and letters. May God richly bless you for your kindness. Thank you again!

Sister Miriam Burkholder

ADULT SUNDAY SCHOOL LESSONS FOR JANUARY 2005

Jan. 2 – Defection From and Revelation of the Gospel of Christ -
Gal. 1:1-17

1. What was this other Gospel that these Christians were practicing?

2. How was the Gospel revealed unto Paul?

Jan. 9 – Two Trips to Jerusalem – Gal. 1:18-2:10

1. What was the purpose of Paul's two trips to Jerusalem?
2. What were the topics discussed the second time Paul was at Jerusalem?

Jan. 16 – Conflict, Confrontation, and Crucifixion with Christ – Gal. 2:11-21

1. Why did Paul reprove Peter?
2. What did Paul mean by the statement, "I am crucified with Christ:?"

Jan. 23 – Foolish Futility or Faith Foreseen by a Father – Gal. 3:1-14

1. What were those at Galatia bewitched about?
2. What is the blessing for Abraham which we of faith also experience?

Jan. 30 – Inheritors of the Seed of Promise – Gal. 3:15-29

1. Who is this seed, that the promises for Abraham are also made unto?

2. How do we become a part of Abraham's seed?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JANUARY 2005

Jan. 2 – Our Christian Calling – Matt. 22:1-14; I Cor. 1:23-31; Eph. 1:17-23

1. What group of people seem to respond to the Christian calling?

2. In what ways are we blessed by this calling?

Jan. 9 – Our Profession – Ps. 78:32-39; Matt. 7:18-23; Titus 1:13-16

1. What do these scriptures tell us about the way of man?

2. How do we know the validity of an individual's profession?

Jan. 16 – Ambassadors – Prov. 13:14-17; II Cor. 5:17-21; Eph. 6:10-24

1. Name the people mentioned in our lesson that are ambassadors.
2. In what ways can we be ambassadors for Christ?

Jan. 23 – Chosen Instruments – John 15:14-17; I Cor. 1:27; Heb. 3:12-14

1. What is required to be a friend of Jesus?
2. What is exhortation, and how is it to be used?

Jan. 30 – The Touch of Christ – Matt. 8:1-4; 14-15; Mark 7:31-37

1. What was the purpose of these miracles?
2. Why did Jesus charge the people to tell nobody about the one miracle?

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